

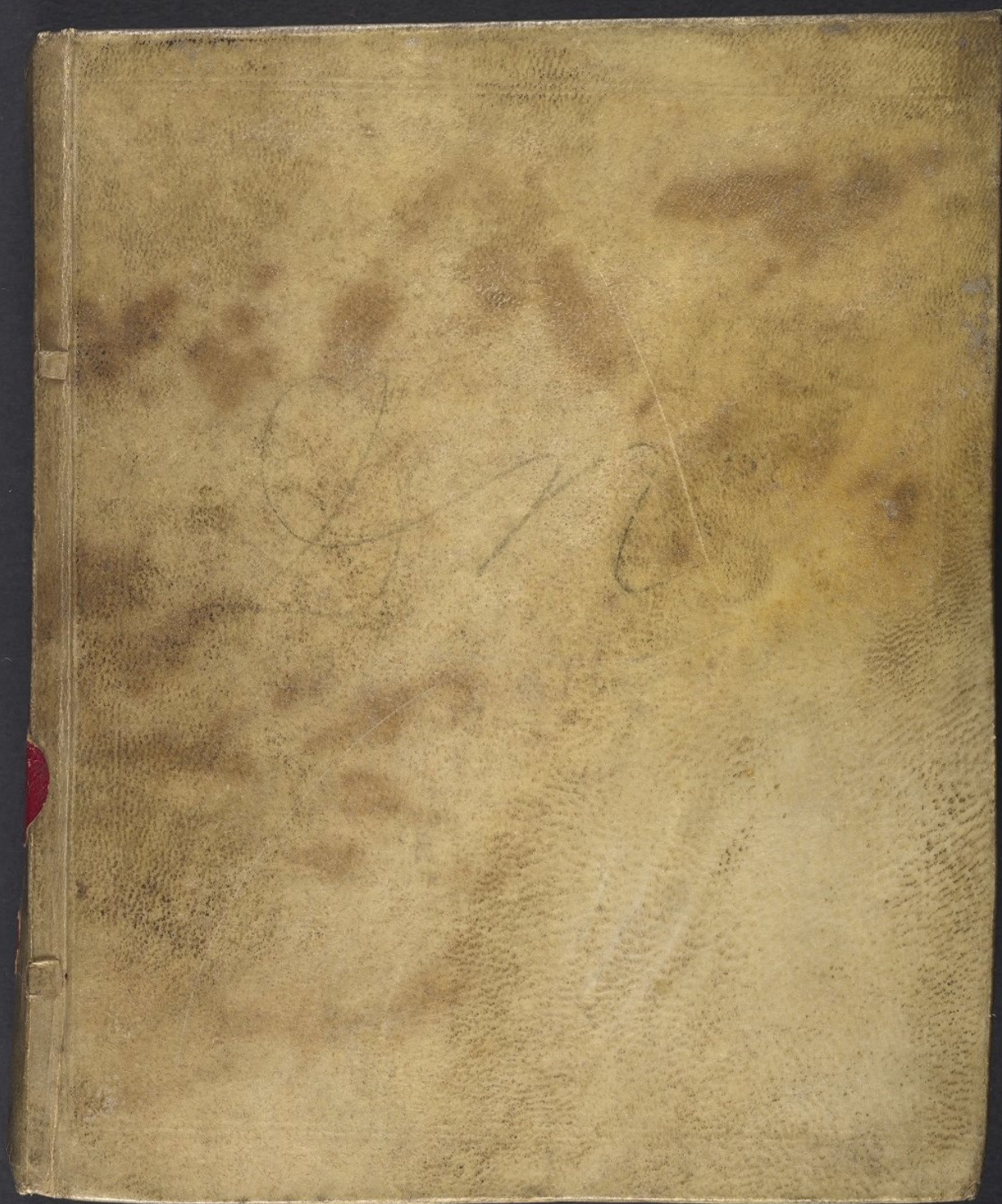
Tarot

Vol:

2

605

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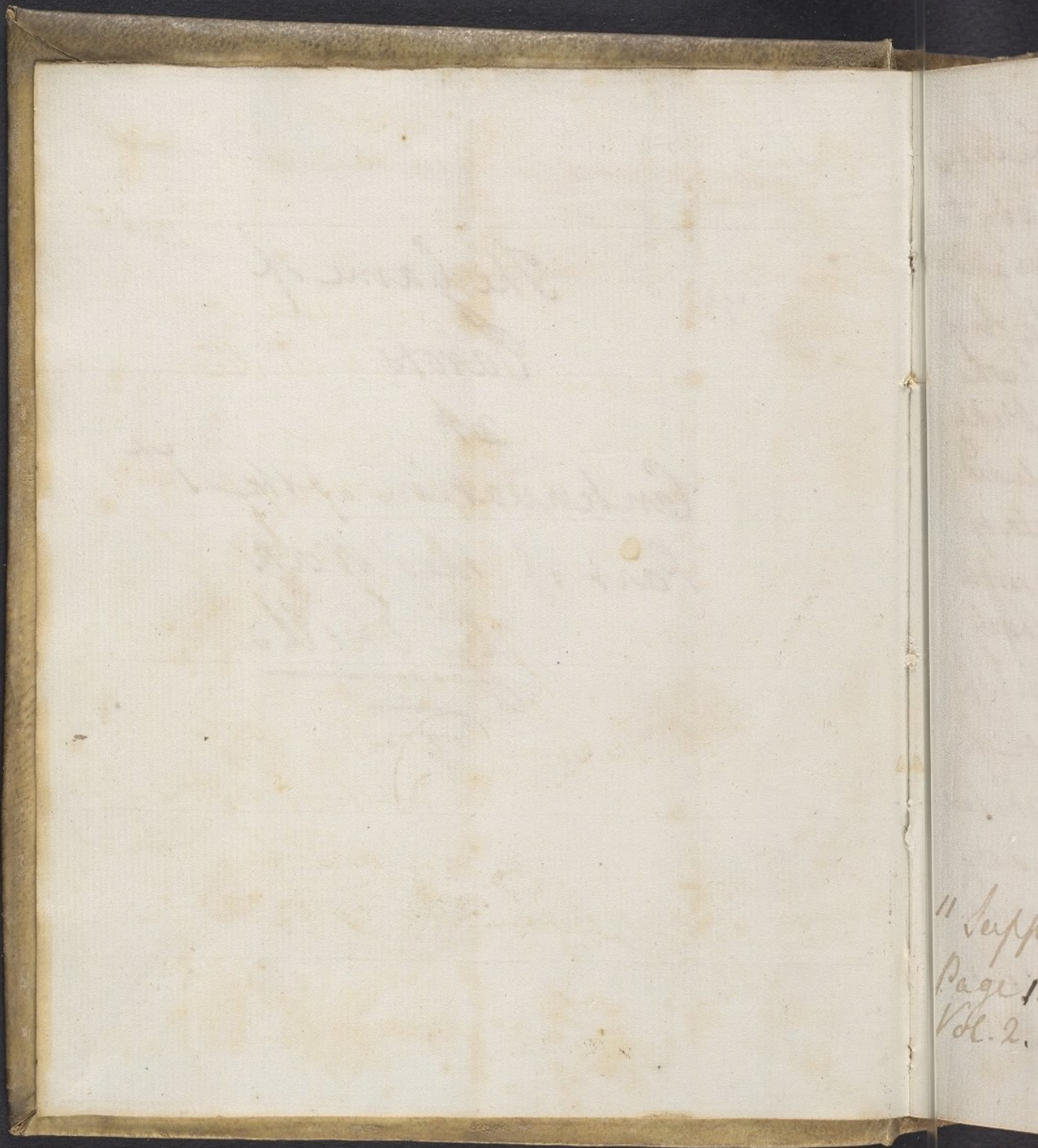
see printed list
page 161

The Game of
Parots

2d

Continuation of the 1st
Part of this Work
by Steilla





11. Supp
Page 1
Vol. 2.

From Page 277. Vol. 1. =

1.



There would be no end
of examining all the History that
proves the Existence of True Sages
in Egypt, who worshipped One
Sole God, if we go back to Sodon
or Zoroaster the 3^d. who built Mem-
phis, the present Grand Cairo,
to the Time when the Sages, such as
Democritus & others visited them

We must be particularly
"Supplement well informed to assert publicly
Page 161 that the Book of Thot included
Vol. 2. the Science of the Universe, and to say

that it was composed by the Sages
 of Egypt. And it is necessary to
 be well informed of the Order and
 Wisdom it was written with; for if
 the learned Antiquarian, who
 contrary to our Laws, has publicly
 asserted that this Book included
 the high Secrets of the Cabala of
 the Ancients; had only supported
 his Opinions upon the Authority
 of the Hieroglyphics, and that of
 Isis in an Egg, the Symbol of
 the 4 Seasons &c. he might have
 been told, that all Nations in
 general, had successively copied
 the Egyptian Hieroglyphics
 such as the Romans, though they

3
were very far from comprehending
their true sense; and in short; all
who with the Greeks have translated
them, and the Arabians who copied
the Greeks have jointly followed the
Spirit of the Egyptians; and the
Moderns down to the present time
have used and still use these
Hieroglyphics, in the general received
sense of them, either to express the
Idea, ~~moral~~ moral & physical sense, as
we see them in Characters, on
Columns, & public Places, &
particularly when used in
Heraldry as well as in Chemistry

To go back a little to
 the Charge of ~~the~~ certain Antiquar-
 ian having made some Discoveries
 we must refer to his having broken
 in upon the Silence the Book of
 That requires from all Cabalists;
 & the Author observes that if him-
 self has erred in this Particular
 it has only been to prevent the
 abuses that might have arisen
 from the Interpretation of this learned
 Man, as was the Case formerly
 relative to Judicial Astrology
 which the World understood
 in a very different Sense from
 its true Meaning.

2. Supp
 Page 10
 This

5^c

And, to affirm positively
that the Book of Thot was used
for Divination, we must have the
Sanction of Apollo, & know at least
the full Meaning and Powers of the
No. 7, so as to acquire the Spirit
& Force of Divination, as used by
the early Egyptians; which must
be presumed; as it is not likely
that a well learned Man in the
high Sciences would risk commit-
ting himself so far, as to allow the
Power of Divination to the Sages
of Egypt by the Book of Tarots
only from knowing that for ¹² some
Centuries, they have practiced

12. Supplm
Page 166
This Vol.

6

Divination from these Cards

St Augustine says,
the Diviners worshipped the Creator
under the form of Apollo, upon the
Idea of One sole God, the Creator
of all things, — while the profane
despised say, they worshipped
Him under the Hieroglyphic of
Minerva —

We will allow that this
M. Coert de
Gabelin Illustrations & real Master of Anti
quity, setting every Prejudice aside
and speaking of him as the first
Cabalist of the world; has spoken
the Truth; and that this Book
is indeed Egyptian, and all
Knowledge

acknowledged since its first Estab-
-lishment, without any Interruption,
and that it contains every thing that
can be imagined as most perfect
in the Three Moral & Physical
Sciences, given for the Instruction
& Improvement of Human Nature.

We find in it the Principles
of Theology, Divination & Uni-
versal the divine, as practised by
this Country of Wise & Learned
Men, with all the Sciences & Arts
that are known, in Common to all
Mankind.

This Book was known

long ago and is still in use by
 the Sages of China; as we are informed
 by Pierre Gregoire of Toulouse, who
 speaks of Divination by Images;
 which were no other than the
 Tarots— Camerarius, also, in
 speaking of Cards in 1575, explains
 it better, and it is most probable
 he means the Tarot Cards.

It was known by the
 Greeks & Arabians; and indeed by
 the People of India, the Brahmans,
 Gymnosophists, Druids and
 all the other Sages, who have
 been, & are still admitted to
 the Center of the Temple of the

Egyptians.

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N.B. As the Author here enters a little into the Sanctuary of Wisdom, I remember the Druids, who are a very Antient Society of British Sages. I will venture to describe for a Moment to observe they wore the Figure of Truth round their Necks; and taught Piety to God, Love to their Neighbour, and Justice to All. Courage and Firmness in ill Fortune, a proper Contempt of Death, & to consider it as a Passage only to an Eternal Life.

of Happiness. For those who have
acted Wisely & Prudently in this
Life - They wished all Mankind
to be instructed verbally, to correct
any false Opinions they might not
comprehend by Reading - which
they respected as well as Writing
as the first might lead Men
astray & the last ruin them -

& This leads me to a Remark
I have often heard relative to
the Court & Rank of People in
England that if they had not
learned to write & read they
would not have been tempted
to forge another Mans Hand

Writing which has brought them
 to capital Punishment: their Edu-
 cation not leading to judge of
 Right & Wrong sufficient to
 resist the Temptation of im-
 mediate & temporary Profit, &
 probably the Customarily of those
 times were not so profligate in
 their morals as succeeding
 Ages. — But to return to the
 Egyptian Sages, who wished to have
 the Divine Laws engraved on the
 Heart; & the human Laws upon
 Tables of Stone & Brass visible to
 all the World, & to be read by all

that required it. All the Divine
Laws were confined to 3 Principles
God. Man & Self. And the
human Laws were taken from
these 3 Principles, to which they
annexed 4 Others.

Duchene, Seigneur de
La Violette, who mentions Tam
12. supplément slightly, in One of his printed
Page 167 Works. ----- Jerma M. S. S.
This Vol. The Author is in Possession of,
proves that Part of his life was
spent in reading this previous
Book.

The Reader will be
surprised perhaps that someone

4. supplément
Page 16
of this

13
Pack of Cards, which seems to have
been invented merely to pass the Time
idly & foolishly, should be a Book
of Science, and of solid Virtue: but
such it is, and the Sages who com-
posed have observed not only the
nicest Order & Wisdom, but mark'd
the Sciences upon it which God has
been pleas'd to favor Mankind with
ever since the Creation; but they have
also compris'd all this in a cor-
responding Number of Leaves or Lem-
nas to treat humbly speaking of the
Whole Universe for the Instruction
of the Vol of Mankind.

And

14. Supplement
Page 168

And we will venture to
assert either without Enthusiasm,
or Presumption, that the true Key
of the precious Book of That is
given in the Course of this Work;
which the Reader may be assured,
if studied with Attention, will
lead him to believe with other
learned Men, that there is Nothing
known at this Day, that was not
formerly known by the Wise &
Learned Men. in the early Times
of the Egyptians.

It has been already
said, the Egyptians always
traced things up to their Cause, &

Suppl
Page 124
of this

returning to the same Point ¹⁸ descends
to the Effects, from the Priori to the
Posteriori, which is the only true
Mode of knowing Things essentially,
following that admirable Imitator
Plato the Divine, they traced the
Circles of Our Universe, till they
were fully Masters of every thing
resulting from them: Their Pursuit
being Truth only: which We also
look for, ¹⁵ because we honour it, and
are an Emanation from it. but we
pay too much Difference to what
is false, & in Opposition to the
sacred Light of Truth we give to
Falsehood what is only due to the Truth.

¹⁵ Supplement
Page 170
of this Vol.

16

The Egyptians always
traced their Pursuits to the Root of
Nature; and we have amused
ourselves with plucking some of
its Roses; but though they have
an excellent Odour, the Sages
did not think they had Power
enough to carry them into the
Sanctuary their fine Discernment
pointed out—

16 - apparent It has been said in
the Soliloquy at the Head of the
Page 172 3^d Edition of Eteilla 1782, that
of this Vol. they wished to have a Physical
Philosophy as Nature pointed
it out to them.

And

Cahen

Cake

17
And now for fear of going
too far in their sublime Enquiries
let us take a little Breath at this
1st Part of Universal Science & Wisdom
which is thus laid open to Man
in the Book of Job.

End of the 1st Part
of the Game of Cards

18.

Supplement to the
First Part.

Of the Game of Cards
called *Tharok* —

Or,
Notes and Observations
upon the First Part.

The Editors Preface

a. Page 226

Vol. 1. The following Work.

The Editor might have been satisfied with saying simply it was the first Intention of the Key of the Book of *Thot*; because to understand it fully, which in the present time is not very easy, it would require a Society of learned men to communicate each others Discoveries.

b. Page 229.

Vol: 1. It is a Truth that bears forcibly upon all Mankind. Here can give Credit to all who have written upon the Subject, it

must be allowed, the early Part of them ²¹
showed the greatest Respect for Religion
never did, or did any thing in Opposition
to it, from the great Respect & Veneration
they had for the Oracles of those times,
as well as for the Mode of Medicine they
practised in the several Branches; which
being as difficult as they were, inter-
esting; were indispensably united
among these Antient People, and were
looked upon as the indispensable
Duty of every One, who was admitted
as Priest, or Magus, or Cohen, or
Hierophante, which Term is
differently expressed in the Languages
they belong to, yet are in fact
absolutely synonymous.

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Nor is it sufficient to
 assert that these Magi neither
 could or ought to have written in
 Contradiction to the principal
 Branches of their Philosophy; and
 we must besides allow from the
 Evidence of their Hierarchy, that
 that they wrote nothing for the
 Use of the common People, with
 out clearly explaining the Charac-
 ters of their Faith; & the Principles
 they acted upon; which we shall
 Occasion to support, when we speak
 of the Writers upon this Subject
 in all its Extent; & that in every
 Branch of Literature, the Author
 always accompanies his principal

Figures with proper Appendages²³
to shew their Value

The Sages of all the antient
People expressed in all their Works
as a Duty they thought indispensable
the most evident Characteristics of
God, Nature & Man, Religion,
the sublime Sciences, & the solid &
substantial Arts; in their true
& most applicable sense: which³
Principles of the Common, Political
and Civil Sciences, were Numbers
& the Terms & Properties of every
Subject, as they related to Men;
but under such a Veil, as to discover
to the Vulgar Eye, Only, the Words

Study, a Labour & Reward - And
 we may venture to say, in passing
 there are Men, who believe that
 this Reward includes the Two other
 Virtues of Course, therefore they make
 the Third their sole Consideration
 which is an Error these early
 Members of Society will convince
 them of, in reading their Works
 but this indeed requires both
 Wisdom & Ability, as will be
 shown by & by.

C. Page. 231. Vol. 1.

The Sciences we call
 Occult.

Which are the more Noble Part of

Nature, as She has taken particular
 Care to hide the Knowledge of them
 from proud & lazy Pretenders to Philo-
 sophy; and indeed it is a Part of
 Physical Enquiry almost superior
 to her own Powers; and indeed a
 Scene that does not admit of
 passing over the Causes; that do
 not immediately present themselves
 to the Comprehension; and till
 they have been examined, whether
 they are within the Powers of
 human Understanding: We repeat,
 within the Powers of Man; which
 seems contrary to the Doctrines of

26

Wisdom of the Cabala, which does
not suppose there can be any thing
in Nature impossible & unattain-
able by a Wise and learned
Man.

The First Cause, and
Mover of All Things, cannot indeed
be fully known, or comprehended;
~~and therefore~~ cannot be made an
Object of our Senses, but a Postu-
late, or by his Works; & it must
be the grossest Ignorance that
can induce a Man, that can
give him any kind of Existence
so as to see & to understand;
which cannot be any Part of
his Experience: being infinitely

superior to any Idea we can form^{2^m}
of Him. His Greatness is Simplicity
Itself, but not in our common Idea of
it, which relates only to what is
material, but by no Means what is
Spiritual, or Essential; therefore this
First Principle is limited in what
respects our Universe; but with
this I except only; that a Part
of Mankind, who are superiorly
distinct from others by their
Knowledge & Wisdom, above Physical
Nature: are not ignorant of what
has been given to Man in a par-
ticular Measure by this Divine
Mover of all Things, ^{and} Occult

Physick is purely the Study of
 All Nature in her deepest Recesses,
 by which You first ascend from
 Cause to Cause, and reason a
Priori, & then descend to the Effects
 & reason a posteriori: tell you reach
 the First Principle, the Beginning
 & End of All Things; which is as
 widely different from Vulgar Phy-
 sick, as this goes no further
 than the Investigation of Matter
 only; Whereas Metaphysicks
 admit of no manual or practical
 Operations; & tell Occult Physick
 endeavours only to trace Things
 to their original Causes, & reasons
a priori to discover the most.

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latent Truths, & leaves to vulgar
Investigation to trace out their
Effects.

ch. - Evil Spirits, or
Chimerical Beings
Page. 232. Vol: 1.

Which Idea has long taken Possession of the human Mind, both as Tyrants and Victims of Tyranny - That there is a Supreme Deity, whose Justice rewards good Actions, & punishes the Evil cannot be denied by any reasonable Man; but these Spirits or their hideous Associates; which are sometimes represented as Black, or other

as Witches are chained in the
 Abyss; and held fast there; and
 if we allow there are evil spirits
 who push on mankind to evil
 actions: they can only be a kind
 of evil Genii; or horrified Minds
 Men. led by evil Genii that
 we may not be obliged to prove
 there may be creatures, with a
Body, Life & Soul, according to
 the Place & Element they inhabit
 either in Water, Air, or Fire—
 Or, it may be Planetary Spirits
 who would in this consist of
 material Substance—but
 leaving these vulgar Ideas,

attention

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which are admitted by some & rejected
by Others. And to abide with all
the Philosophers; that this Opinion
which prevails all over the World
more or less, only proves to us the
Immensity of the Creator; and
which forces us to exclaim -

"Man be just, and let
"your Soul always look up to Heaven
"and consult the Good & Happiness
"of your Fellow Creatures; and be
"attentive ~~to~~ to their Misfortunes,
"that you may alleviate & comfort
"them" - See the Mysterious
Zodiac or the Oracles of Ethiopia
v. 73. Pag 83.

c. If he had found only
 Co Vales to deal with
 Page 233. Vol. 1.

It would ~~have~~ have been necessary
 to have made them comprehend
 that the Author began to know
 their meanings.

c+. I think he would
 takes to demonstrate
 Page 234. Vol. 1.

It is indeed proper to shew, that
 this Book ought absolutely to
 consist of 78 Leaves. That
 Nobody ignorant of it, should
 alledge, from ill Nature, or Preju-
 dice or false Reasoning; that 77
 Leaves would have been sufficient
 or perhaps 79; which cannot be

33
justified arithmetically; having no
natural, palpable, or demonstrative
Base to stand upon; but only to cast
your eyes upon *the Book of Job*
& to observe that 12 of the Leaves
have no Relation whatever to the
66 remaining: and observing more-
over that these 12 Leaves are marked
Dispute the Beginning of the Book
as they represent the *Deity*, the
Creation of the Virtues, that stamp
it as a *Divine Work*; observing
therefore that these 12 Leaves form
but One Total, and that this
Total. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
11. 12. produce 78. it cannot

be denied that just so many Leaves
 are necessary; but if Fanatics chuse
 to go to the Devil for the Pleasure
 of a dye, what cannot powerful
 Truth do with all sensible People
 without running any Risk? as
 at all Events it can only be said
 they are obstinate, foolish or
 Ignorant - all which a Man of
 Reflexion would wish to avoid, as
 he would the greatest Pains that
 affect the Body only; which the
 Executioner ever turns his Eye
 from the Moment he has put
 the Sentence in Execution

If I was addressing
 myself to men already initiated

in the Sublime Science of Occult
Philosophy; I should not have
 called upon such material Proofs;
 nor am I always obliged to have
 Recourse to such severe Laws; but
 having indulged the Wildness of my
 Imagination; I have with much more
 Truth than Micro-megas ran thro'
 all the Planets: not indeed in my
 Body, but in my Minds Eye, as we
 recollect what we have seen. I have
 also formed Ideas of my own Plans.
 And I could relate 100,000 Histories
 if my Imagination were free of
 what have never been brought to
 Light, or had the least Truth in
 them; but it is always doing

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Something; which is all can be said
upon it at present:

See the Petition about Town
par Skeitha - 1773.

E. - Which he has cleared
from every Obstruction

Page 237. Vol. 1.

But when you are not to give full
Credit to, for there were some left w^h
have since been taken away; & it is
as true that the Book of *That*
has been divided into 2 Parts;
but to make a Work that includes
the Whole Universe quite familiar
requires a very long Time, and
very able Heads indeed; -
We

37.
We now come to the Body
of the Work. - Or,
f. The First Part. -
Page. 238. Vol. 1

This Work might have been
compressed in a smaller Compass; but
it was necessary to lengthen it, both
to make it more explicit, as well as
useful to the World; and every body
will allow that Drones should not
eat the Honey intended for the
laborious Bees; & it is very unlikely
that these Insects should have
the least Taste for Our Sciences

g.

g. It has been a reason-
able cause of surprise
Page. 238. Vol. 1.

It is indeed to be wondered at,
that Ignorance should so often
counteract good sense & understanding
but it is to be hoped that the Cards
called Tarots, will so far have
their proper Weight as to be received
as a Real Book of the earliest
Egyptians: And that these original
Sages, in order to be sure of their
Object, took the First Seven Nos
of Arithmetic to establish it—
But it required a length of Time
to fix these Principles upon
the Minds of Men. ~~because~~

make them admissible even among
the Learned; because it is not generally
known that Numbers, and more
particularly Mathematical Nos
have been given us that we might
speak and think justly with
Precision; while it is as sure
that without them, as the Principles
as being the Principles of this
Sublime Science, all mechanical
Operations are false & unfounded.

h. This Book

Page 239. Vol. 1

Here we suppose the
Author to be in so critical a situation
and so unfounded. as to say. "You

Page 239
Vol. 1.

must die, or believe in Mahomet
We hope however to get the better at
last, & hold up our Head again;
flattering ourselves our Readers use
this Book for Instruction & not
merely for Curiosity — And when it
is said in the same Page, this
Book was written in the Temple
of Heat or Fire; it is to be wished
the Author would have given us
the last Vestiges of this Temple;
though it was prior to that of
Vulcan, of which no Traces remain
instead therefore of having recourse
to what he says, we will refer to
the Astronomical Sense of the
Book of Thot; and the Hiero-
glyphics it contains —

In the first Case the 2.^d
 3.^d 4.th & 5.th leaves, upon which the
 Aspect of the Heavens - the Height of
 the Pole - the Longitude & Latitude
 are marked, with some Astronomical
 Phenomena, may serve to shew us
 the Times & Places; & in the 2.^d Case
 the Hieroglyphics point out to us
 what kind of Men were employed
 in this Work. - These simple &
 natural Means therefore will shew us
 that the Book of ~~Isis~~ ~~Isis~~ was begun
 at the Close of the 9.th Year of the
 Building the Temple, and was
 finished in 4 Years, or the 13.th
 Year of the Temple and thus the
 Time of the Composition of this Book

$k = 1, 3, 3, 5, 5, 7$

Page 245.

1. 3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95. 97. 99. 101. 103. 105. 107. 109. 111. 113. 115. 117. 119. 121. 123. 125. 127. 129. 131. 133. 135. 137. 139. 141. 143. 145. 147. 149. 151. 153. 155. 157. 159. 161. 163. 165. 167. 169. 171. 173. 175. 177. 179. 181. 183. 185. 187. 189. 191. 193. 195. 197. 199. 201. 203. 205. 207. 209. 211. 213. 215. 217. 219. 221. 223. 225. 227. 229. 231. 233. 235. 237. 239. 241. 243. 245. 247. 249. 251. 253. 255. 257. 259. 261. 263. 265. 267. 269. 271. 273. 275. 277. 279. 281. 283. 285. 287. 289. 291. 293. 295. 297. 299. 301. 303. 305. 307. 309. 311. 313. 315. 317. 319. 321. 323. 325. 327. 329. 331. 333. 335. 337. 339. 341. 343. 345. 347. 349. 351. 353. 355. 357. 359. 361. 363. 365. 367. 369. 371. 373. 375. 377. 379. 381. 383. 385. 387. 389. 391. 393. 395. 397. 399. 401. 403. 405. 407. 409. 411. 413. 415. 417. 419. 421. 423. 425. 427. 429. 431. 433. 435. 437. 439. 441. 443. 445. 447. 449. 451. 453. 455. 457. 459. 461. 463. 465. 467. 469. 471. 473. 475. 477. 479. 481. 483. 485. 487. 489. 491. 493. 495. 497. 499. 501. 503. 505. 507. 509. 511. 513. 515. 517. 519. 521. 523. 525. 527. 529. 531. 533. 535. 537. 539. 541. 543. 545. 547. 549. 551. 553. 555. 557. 559. 561. 563. 565. 567. 569. 571. 573. 575. 577. 579. 581. 583. 585. 587. 589. 591. 593. 595. 597. 599. 601. 603. 605. 607. 609. 611. 613. 615. 617. 619. 621. 623. 625. 627. 629. 631. 633. 635. 637. 639. 641. 643. 645. 647. 649. 651. 653. 655. 657. 659. 661. 663. 665. 667. 669. 671. 673. 675. 677. 679. 681. 683. 685. 687. 689. 691. 693. 695. 697. 699. 701. 703. 705. 707. 709. 711. 713. 715. 717. 719. 721. 723. 725. 727. 729. 731. 733. 735. 737. 739. 741. 743. 745. 747. 749. 751. 753. 755. 757. 759. 761. 763. 765. 767. 769. 771. 773. 775. 777. 779. 781. 783. 785. 787. 789. 791. 793. 795. 797. 799. 801. 803. 805. 807. 809. 811. 813. 815. 817. 819. 821. 823. 825. 827. 829. 831. 833. 835. 837. 839. 841. 843. 845. 847. 849. 851. 853. 855. 857. 859. 861. 863. 865. 867. 869. 871. 873. 875. 877. 879. 881. 883. 885. 887. 889. 891. 893. 895. 897. 899. 901. 903. 905. 907. 909. 911. 913. 915. 917. 919. 921. 923. 925. 927. 929. 931. 933. 935. 937. 939. 941. 943. 945. 947. 949. 951. 953. 955. 957. 959. 961. 963. 965. 967. 969. 971. 973. 975. 977. 979. 981. 983. 985. 987. 989. 991. 993. 995. 997. 999. 1001. 1003. 1005. 1007. 1009. 1011. 1013. 1015. 1017. 1019. 1021. 1023. 1025. 1027. 1029. 1031. 1033. 1035. 1037. 1039. 1041. 1043. 1045. 1047. 1049. 1051. 1053. 1055. 1057. 1059. 1061. 1063. 1065. 1067. 1069. 1071. 1073. 1075. 1077. 1079. 1081. 1083. 1085. 1087. 1089. 1091. 1093. 1095. 1097. 1099. 1101. 1103. 1105. 1107. 1109. 1111. 1113. 1115. 1117. 1119. 1121. 1123. 1125. 1127. 1129. 1131. 1133. 1135. 1137. 1139. 1141. 1143. 1145. 1147. 1149. 1151. 1153. 1155. 1157. 1159. 1161. 1163. 1165. 1167. 1169. 1171. 1173. 1175. 1177. 1179. 1181. 1183. 1185. 1187. 1189. 1191. 1193. 1195. 1197. 1199. 1201. 1203. 1205. 1207. 1209. 1211. 1213. 1215. 1217. 1219. 1221. 1223. 1225. 1227. 1229. 1231. 1233. 1235. 1237. 1239. 1241. 1243. 1245. 1247. 1249. 1251. 1253. 1255. 1257. 1259. 1261. 1263. 1265. 1267. 1269. 1271. 1273. 1275. 1277. 1279. 1281. 1283. 1285. 1287. 1289. 1291. 1293. 1295. 1297. 1299. 1301. 1303. 1305. 1307. 1309. 1311. 1313. 1315. 1317. 1319. 1321. 1323. 1325. 1327. 1329. 1331. 1333. 1335. 1337. 1339. 1341. 1343. 1345. 1347. 1349. 1351. 1353. 1355. 1357. 1359. 1361. 1363. 1365. 1367. 1369. 1371. 1373. 1375. 1377. 1379. 1381. 1383. 1385. 1387. 1389. 1391. 1393. 1395. 1397. 1399. 1401. 1403. 1405. 1407. 1409. 1411. 1413. 1415. 1417. 1419. 1421. 1423. 1425. 1427. 1429. 1431. 1433. 1435. 1437. 1439. 1441. 1443. 1445. 1447. 1449. 1451. 1453. 1455. 1457. 1459. 1461. 1463. 1465. 1467. 1469. 1471. 1473. 1475. 1477. 1479. 1481. 1483. 1485. 1487. 1489. 1491. 1493. 1495. 1497. 1499. 1501. 1503. 1505. 1507. 1509. 1511. 1513. 1515. 1517. 1519. 1521. 1523. 1525. 1527. 1529. 1531. 1533. 1535. 1537. 1539. 1541. 1543. 1545. 1547. 1549.

Note & Page 248.
Plato.

Another Author says, that
Plato asserted that primitive Names
expressed the Properties of Things;
which obliges ^{us} to change my
^{own} ~~own~~ explanation upon the
Opinion of this Philosopher
though he doubtless thought so
and I must say, not only means
the general form of every thing,

but the particular separate & atomical
 Forms, which by their Reunion
 compose distinct Bodies, which we
 call a Whole; though we are quite
 sure & freely speaking there is but
 One Whole in the Universe; in
 which the Cabalists are more rigorous
 than the Natural Philosophers, who
 universally allow that a Part separated
 from the Whole, becomes abstractedly a
 Whole also; though it cannot be said
 or supposed, that the single Arm
 of a Man, is the Whole of its In-
 dividual; but the Whole relative
 to Itself, as a separate Part of the
 Whole it was taken from

The same may be said of a Machine
 as a whole Body, though composed
 of individual & separate Parts, as
 a Tree, is composed of its Roots,
 the Root of Earth, the Earth of
 Water: The same may be said of
 the Sound of an Instrument;
 which is a Part of the Air &c.
 In Fact, there must be a Whole
 somewhere, that comprehends all
 the rest; and the Catholic
 never gives up the Point till he
 comes to the First Cause, or the
 Next to it.

If you leave the
 Physical Consideration of the

Instrument to reflect upon the
 Skill of the Artist; you will find
 you are ~~see~~ the Result of his Know-
 ledge has not only carried him farther
 than Others; but you will find a Reunion
 of intelligent Parts; which are gradually
 derived from the unlimited Whole,
 & First Cause of all Intelligences;
 which Whole includes All the Rest.
 And, only a true Artist can know
 the Universal Spirit ^{of the whole} from some of
 the Noble Parts, he has been able
 to collect, to be satisfied that the
 Instrument is not a Whole in
 Itself -

46.

And that our
Speech taking 1. for
the Formula. Page.
248. Vol. 1.

Or, the Principles of Speech; It is
certain we cannot speak of the First
Cause, or Uover of All Things, if we
reject Unity or. 1.; and Raymund
quell, though he has not explained
himself in his Great Art of
Memory, has given to understand
as rather - And it will not be easy
to support his Assertion upon Unity
if You make Use of the Numbers,
2. 3. 4. & if you others Numbers
then 1, or Unity to it, which is its
own. Nor can you in essence

27

Calculation give to 2. what belongs
to 1. only, & vice versa. Every
Number therefore has its own sole
physical Properties; which being
known, we require the Reason of
this Property; and we are told, it
is by the Intellectual Powers. But
what the Geometricians call Integrals;
when One, having the finite Part
of a small Infinitesimal palpable Part,
given; another goes farther, and
applies this last smallest Part to
an Agent, who subdivides it
infinitely farther, by penetrating
to the Center & Extramities of this
first Palpable -

Man did not create
 Numbers; but they were created for
 Man's Comprehension. Though He
 is Himself enveloped in Number
 If Man therefore does not bear the
 N^o. 2; he could not comprehend 3.
 as he ~~could~~ have no Idea of Unity
~~because~~ ^{unless} he touched upon it. - If
 therefore any false Calculation
 or Problem is proposed relative
 to the N^{os}. 3. 4. 5. or in other
 N^{os}; he who understands N^{os},
 immediately perceives it. but one
 ignorant of the Property of N^{os}
 may be made to believe that 2
 are 4: And if the Geometrician

shrinks at hearing it asserted that
 $2 \times 3 = 8$; how much more may the
 Cabalist be astonished, who penetrates
 the Veil of Time, that limits our Line:
 'verse? and how extensive must the
 Powers of the Cabala be, if Numbers
 that are incomprehensible, are Nothing
 in Comparison with it? We must then
 believe that a true Cabalist can do
 all that Man is equal to; since by the
 physical Property of Numbers only,
 the common instructed Man ^{can} produce
 prodigia general in both Sciences ~~with~~
 such wonderful Effects? Let us
 recollect, that without Numbers, there
 can be no Geometry in Mathematics,
 and without Mathematics there can

be no true knowledge

m. . Of its being a
Compound Page 250
Vol. 1.

The Composition of the Soul is as
ill defined as its Nature, & the Place
of its Residence; even by Those
who have erred least in the vast
Extent of Metaphysical Enquiry;
but We have some Idea of it from
Numbers; We will say, 1. Is the
Soul - 2. The Life. And 3. the
Body - A Brahmin has said,
3. was the Pitcher - 2. the Water.
And, 1. the Surv which is so vast
an Idea, that we can hardly help

51
persuading ourselves, that Indian
perfectly knew its Nature; and that
when we are quit of our terrestrial
Envelope, we shall approach the
Throne of the Eternal — which
agrees fully with an Idea of Life
being continued by simply taking
away its Tendency to Matter.

We speak a great deal upon
the Nature of Body; we stammer
upon the Nature of Life; and we
talk Nonsense upon the Soul —
which we have already given the
Reason of, in the common Sense of the
Subject; but we will now proceed
arithmetically 1. 2. 3. 3. 1. 2.

52

.... 2. 3. 0. that is, with the Soul
1. 2. 3. & the Life or Spirit, we account
for the Body: With the Body & Soul
3. 1. 2. we say Life for the Life; and,
2. 3. 0. with the Life & the Body only, we
can give no Account of the Soul
which is so superior to both;
And, lastly, If you take away
1. or Unity, Numbers sink
to 0. or Nothing: the Result of
which is, there can be no No.
able to exist without Unity;
any more than the Effect without
its Cause.

From this Deduction
we may have some certain Idea
how impossible it is for any

Things to have existed without the
Deity, who may be considered as
Unity, or the First Cause of all things.

n. — No 1. is the Prince^{ple}
Page 252. Vol. 1.

Here you have the First Idea of the
Quaker or the N^o. 1. which is
so powerful and held in such high
Respect by all True Antient &
Modern Philosophers — But observe
the Figure which is at the Head
& gives the Title to this Supplement
you will find that it is one of
the most virtuous Keys to the
Book of Nature —

54.

O— Though there may
be no Generality in the
opinion— Page 253
Vol: 1.

We do not mean to take the Word
in the Civil, but in the most
simple sense; or if you will make
a Compound Sense of it, you can
never prove, that by endeavouring
to penetrate into the most secret
Recesses of Nature, as to antici-
pate what is impeneetrable by
Man: It was indeed a Crime for
Idolaters, & the greatest Absurdity
to pass themselves for Deities;
but it is natural enough to endeavour
to imitate them: but observe we do not

say, to counterfeit them; which are
 by no means synonymous Terms, how-
 ever any other. But, it is possible
 to believe, that if a Man should propose
 to himself the Idea of forming a New
 World, could he be proud enough
 to form such an Idea; he would
 be guilty of a less Offence to the
 Creator than to Himself; and it
 is just the same as his attempt-
 ing to remove a Mountain.

We have only to refer to the Opinion
 of the best Philosophers; to see
 they examined Nature, and endea-
 voured to imitate Her; but never

had the least Intention of either
acting against Her Laws or those
of the Creator; which is meant
as a candid Answer to the
Opponents of Both.

*p— Apply a speech to
Numbers. Page 254
Vol: 1.*

If from the Time of the Romans,
who were as often, ignorant of
the Sciences, as they were absurd
in making War; those who applied
themselves to Occult Physics
had not been persecuted; it might
have been presumed that among
a Thousand true or false Philosophers,
some of them as in other Arts &

57
Scientists would have been lovers of Truth
and some of them would have discovered
the true knowledge of Numbers as known
by the early Egyptians; and being
supported and encouraged by the Nation
they belonged to, they would in time
have erected public Schools for
the Sublime & Occult Sciences,
and in these Schools they would
have taught to believe that not
only All Bodies were the Subjects
of Numbers; but even our Mind
intimate Thoughts: And, that all
our Ideas, Actions & Operations
were marked by good or evil
Numbers; which knowledge

would have governed our Conduct
as justly in moral Virtue, as Ma
thematics generally do; which
direct & govern the Painter, the
Poet - the Musician - the Architect
and the Physician; and indeed
all Men of Science unexceptio-
nably - And if it is true as all
Men of Science believe, that the
most delicate and the most subtle
are most liable to be virtuous;
then without Dispute, the first
Subject that offers itself to us,
in our Pursuit, is Number

We account for the
Property of Matter, in the
Action of an Iron Wedge, which

59
splits and divides Wood; but what
gives it this Property; doubtless its
Material & Form; but we never consider
the Number of its Parts, but the
Totality of the Wedge, as Physicians
do Vessels; a posteriori; and not
being used to reason upon what
is impossible; we apply to the
nearest Point, whether the
Wedge is made properly for
the Purpose of clearing the
Wood - A Projector therefore
is like a Cleaver of Wood, &
considers the nearest Point, &
whether it is most likely to bring
him home well or ill; as a

good Seaman, or General of an Army would do; he for every one is not used to calculation as Geometricians, Poets, or Chemists are —

9 — Unless we admit
 ——— Page 257
 Vol: 1 —

When We are arrived — I will not say, to the Cabala, as Apollonius Thyaneus, & several other Performers of Wonderful Things; Or, to the sublime Science of Numbers, as Pythagoras, To the sublime Astrology as, Aclestarion — To Hermetic Philosophy, as Philalethes

To the Knowledge of the Genio, as
 Socrates - To the Forming of Talismans,
 as Digby - To the Science of Physiognomy,
 as Cardan - or de la Chambre
 To Chiromancy, as Ronsseville -
 To Geomancy, like Gerard of Cremona
 and lastly to Divining by Cards, as
 Etteilla: We only say, from the
 first Ideas of one Science, we ar-
 rive of the true Knowledge of all
 the sublime Sciences, either by History
 Tradition; Presentiments - the
 Power of the Will - Sympathy, &
 Harmony; we are astonished to
 find with what Assurance the
 Sophists apply the Reasonings

of the Philosophers to their own Ideas
and with what Credulity, those who
totally ignorant, allow themselves to
be imposed upon.

In all the Branches of
Philosophy, there are 3 Physical -
3. Intellectual, & 3 Celestial Principles
signified under different Figures.
And the Spirit of Nature resides
in all of them; but we recommend
to the Student to attach himself
to a Noble Subject; and find
out its $\Theta :: \Delta :: \Sigma ::$ Of these last
there is a Soul :: Spirit :: & Body ::
And these again have their
Being & their Cause of Existence,
& their End; Or, What they are
How they are, and Why they are;

And without asking any one, whether
 he is a Scavenger or Not: it is sufficient
 it is sufficient to hear him make use
 of the Words. God - Nature & Man.
 1: 4: 2: - to form 3 & 4 - by what
 are meant. God as Unity - Nature
 in Her 4 Elements, & 2 as the
 Compound of Man. Male & Female
 which are equal to the 3 Kingdoms
 & the 4 Elements.

r - Speaking of
 Trithemius Page 259
 Vol. 1.

Some more & less informed than
 he was, have copied the Egyptians.

but all did not understand him. Langlet du Fresnoy, who had some Merit translated him; though not always to do him Justice, but upon the whole tolerably: and it is plain he understood only the superficial Part of the Philosophy he treats of.

I — By a prior
Knowledge of the
Cabala. Page 260
Vol: 1.

It is highly necessary to understand the Principles & Truths of this Science; which is indeed in One Sense the Interpretation of the principal Books of Holy Writ: nor can it be better explained.

65
than by calling it. The Soul of Man,
crisp better; The sublime knowledge
of Intellectual Nature given to the
Wisdom & Comprehension of All

t— Note. Page 261.

Read the Dissertation of the Author
Epilla upon the Science of Divination
which he mentions having sold to
a stranger in July 1783 who pro-
mised to publish it without any
Amendments upon the Word of a
Man of Honour.

It. Several of these
Hieroglyphics no
longer exist Page 265
Vol. 1 —

The

The Authors Intention
 was to have engraved the 78 Hiero-
 glyphs of the Book of Thot
 as nearly from the Original as
 possible; but upon calculating the
 Expence, the Trouble, and the
 prevailing Taste of the Times; he
 thought it better to leave this great
 Undertaking to Posterity; offering
 only: That if the Materials should
 fall into the Hands of a good
Astrologer, it would save him
 many Years Work.

N.B. He has since
 done it, which accompany this
 Book. —

v — Upon the Movement
 of the M. 7. Page 267
 Vol. 1.



Cornelius Agrippa has
written so pleasingly upon Numbers
though in Contradiction to the general
Principles of the Science; that those
who are but commonly versed in
Philosophy, imagine those who
were prior to Agrippa, were of
his Opinion; & hence they believe
that all our Masters were
Idolaters by mixing Sacred &
Profane Subjects — But to be satis-
fied whether Agrippa understood
the Measure of real Science, we
must examine the Revelations
of St. John; & we shall find

that in this very philosophic
Work, that the Seal gives the Im-
pression to the Wax, & not the
Wax to the Seal.

This Discourse has
been called unintelligible and
inexplicable, in the Interpreta-
tion of such Subjects as they had
in View; it is however a Chef
d'Oeuvre of the most sublime
Magick; nor must a single
Word of it be altered; or omitted
on any Account: & the Author of
this Work might have added to it,
Therefore use every proper Use of it.

W - Which will again
give 4 equilateral Triangles
Page 269. Vol. 1

This Geometrical Operation is a
curious One; for you constantly find 5
on One Side, & 4 on the other in its
most exact & most pure Division;
& here we see that Unity will
always be in the Center of the
Quaternary. in spite of the
Geometrician, inasmuch that he
loses sight of it; that is, in
going from a given Point regularly,
& describing 5 Figures, he finds
only 4. though he sees 5 & sees 6.
See the Plan at the Head of this
Supplement.

It must be allowed this
 Superficies is a little mysterious; like
 The Muff-Manchon and Other Enquiries so
 proper & usefull for All People;
 but in fact, the Numbers relative
 to a Geometrical Figure, & the Under-
 standing of this Figure, are more
 proper to form Men; than the
 mysterious Muff, proposed by him
 who always signs his Name
 Quotely at full length like other
 grown Children.

it — And was never
 composed at a Venture
 Page. 270. Vol. 1.

The Author should have said
 a Hazards Map Hazard, but not knowing

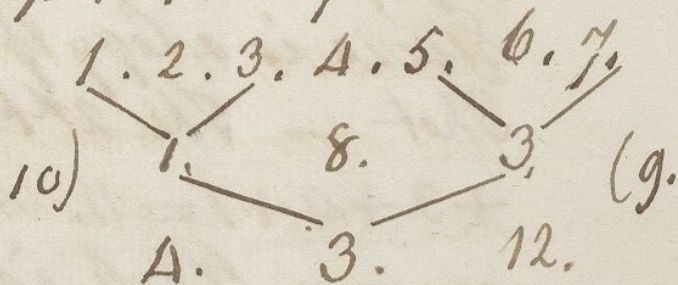
71
The Meaning of the Word Hazard, which
would not have suited him so well,
has made use of the Word, Happy
go Lucky.

y — The Spirit of the
Page 273 Alphabet is . 3:..
By which is meant its true Purport
or Genius — & B. is the N^o of the
2 Sides

By the Addition of $5+6$
 $+7+12+3=33$. you find the
Etcilla is a Copy of the Book of
That. — The 2^d Proof is, $1+2$
 $+3+4+1=11$. And the 3^d
common Whole, is the Significa-
tion

72.

of the leaves of the Eteilla. which
are an exact copy of the Book of
Thot, as far as the science & the
Relation of 33 to 78. can give in-
formation to the Author. but for
the farther Information of the
Lovers of the Occult Sciences,
whatever Branch they are in, the
Book of Thot laid open, seems
the best Subject: which gives
28. 12. 19. 7. 3. 15. 5. 21. &c. &c.
represented as follows



All which as it now stands
 The Author protests was in the Temple
 of the Sun: but the true and ultimate
 Sense yet was wanting; which
 prevented its being published as was
 promised at the Bottom of the French
 Cartomancy. Observe the Numbers
 10. & 9. stand properly here, &
 are not forcibly brought in, in
 the preceding Operation; but are
 indispensable to this Plan of the
 Oracles of the Ancient Egyptians
 and observe farther, this Plan
 has nothing to do with the
 Wheels of several Philosophers.

the following being the first Idea of
it - Conversation - Dreams -
the Project of which must be properly
arranged in Writing; and the
Numbers in the follo: Order -

I Peter an honest Man? - Put
1. for Peter - 2. for Honest - &
by the Method of drawing the Map
of the Plan the Answer will be,
Yes! or, No! specifying at the
same time, his Virtues or his
Vices - according to the Questions
proposed - Upon the same
Principle you may interpret
Dreams, Visions, Conversations
& in short, the Fidelity or Fortitude

of the Person in Question -

75

2 — If 1. 2. 7. = 12.

Page. 275. to. Effect of
Fanny. Page. 276.

Having very fairly rejected the 2 false
Hieroglyphics of the Emperor & Empress,
put in the Place of the S & A Day of
the Creation, by some vile Card
Makers; who doubtless meant to
pay their Court to a Christian
Emperor & Empress of Germany
& which Custom has given Fortitude
to; and a Ball with a small Cro.
upon it; as in Mr de Gebelin
Memoir; who are modern Hiero-
glyphics & called the Ball of the

76

World: and by taking these two away, and substituting Jupiter & Jane; the First with a Glory and the Second with a delicious Garden; which Change is rather to be attributed to the Romans, than to the Greeks and Arabians you will then have the first 12 leaves inseparably attached to each other.

You must suppose the Hieroglyphic of Unity. 1. acting at the Creation of physical Nature you must then express 1. Time to give 2. 3. 4. 5. 6. 7. Six Days to permit in; this being established

77
As First Mover stopped there, to
contemplate His Work; according
to Genesis, and the Memento O. was
called a Day of Rest; which in the
Original means Joy or Pleasure,
not Fatigue, as is generally thought.
Physical Nature was perfect in
God, but inanimate in Itself
in all its dependant Parts; and
would necessarily in this State have
been useless to Man, whom the Eternal
had chiefly in View — It is therefore
said, "Elohim breathed upon
Adam, & he became a Creature
of life;" & then animated the
Universe, in sending down from

Himself, 9. 10. 11. 12. Justice;
Temperance;Strength; & Prudence
 for what would the World have
 been without these Virtues?

The Egyptians did
 indeed always signify Justice
 by 8.; Temperance by 10.;
Prudence by 9.; and Strength
 by 11. But we are told in the
 Book of Thot; the Reason of
 their seeming to have interrupted
 this Order; and this Reason
 is simply to shew us; that having
 apparently composed this valu-
 able Book of 78 leaves; and
 wishing at the same time to
 specify the Divine Manner &

79
First Cause of all Things: they were
obliged to signify the Sun by No. 2.
& so with the Rest, advancing the whole
Operation 2 Numbers on Quaint of
the 1st Leaf which represented the
Universe, & of the 8th which denoted
Rest—

Finally, having allowed
the Alphabet to consist of 1. to 7. &
finding it necessary to divide it
into Two, as 1. 2. 3. 4. 5. 6. 7.
we see at once the Reading begins
by 4. Vol. 1st 2ndly it is in 1 Vol.
and 3rdly in 7 Vol. — And being
persuaded the Alphabet was on
the 1st Side. That the Reading
4. 1. 7. was the 2nd Side = 12.

Consequently the 3^d Side must be
78-

If therefore, the Work is
in 4 Vol: how comes it that the
1st Vol: consists of 12 Leaves, which
seems an Imposition: it is however
very clear - For, in reading the
Book of Job, think only of the
Words of the Creator, and you will
see, you cannot go beyond 12
Leaves: if you persist in going on,
the 13th Leaf will give you the
Hieroglyphic of Marriage; but this
Marriage of Adam & Eve, is
not truly speaking the Creation
of Adam & Eve; but the End
& Intention of their Creation.
It follows then, that if Marriage

81
presents itself directly after the 12th
Leaf. That Death should properly
refer to some other No. which should
necessarily be 17. which with 13.
are the only 2 Nos. the Philosophers
have known it by.

a. a. — This Book of Thot
Page 277. Vol. 1

Wherever it is fabricated is always
on 78 Leaves, & is the strongest
Proof that Ignorance can not produce
itself: even not to commit Error,
which was not done by a Succession
of Ignorance.

It is certainly more
surprising than the of Wonders

so much celebrated by the Poets,
 that these Golden Lamina should
 be subject to the Caprice of Men
 kind who during the Reign of the
 Abimelees, ordered that the
 Hierophantes, and all their Effects
 should be transported ^{from} the Temple
 of the Sun, to that of Vulcan.
 which was pillaged, destroyed
 & rebuilt ^{at} several times, notwith-
 standing which, this precious
 Book of Thot was still preserved
 unhurt: and when the Sages
 fled, they carried it with them
 from one Part of the Globe to
 the other; but they did not save
 it as a false God, either from

83.
Water or Fire; for Jehovah, the
Creator of the Universe can neither be
drowned or burnt: but purely as
the Book of God, of Nature & of Man
which their Ancestors wrote with their
own Hands, & they saved it; but it
is owing neither to their Labours,
their Courage, or their Vertue, that
it was copied upon Brass, Stone,
Wood, the Bark of Trees, & finally
upon Parchment, & made
a common Game of: therefore we
must allow that this last Circumstance
which characterizes this Book, is a
singular One; its being transported
to every Part of the Globe; has

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Laen 120 Years. in the Pais Char
: train in France; now called the
Provenue of Chartres; & that, this
very Book, these 78 Lamina of
Gold, traced under the Eye of
Tri Mercury Himself; are at
last, and have long since been
restored to Egypt; where they
exist in their original State, at
this time 3953 Years since.

+1783

We have nothing to reply to
those Travellers who tell us, that
Egypt is at present a Desert;
it is sufficient that in this Desert
not only one, but Numbers of
Inhabitants are still there.

66—Artificial ⁸⁵
Representations Page 279
Vol. 1.

There are some Romances, not indeed
to be preferred to the Truth of History;
they are at least to a Number of
Falsehoods: the Authors of them
have given to the World as Matter
of Fact; But there is a Reflexion
that may have given Offence to many
People; whether, how these Writers
had the Impudence to foist
the Folly & Absurdity of Man
upon the World as Divine Au-
thority.

66.2

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66. 2 — Who has paid
the least Attention to
the Power & Properties
of Numbers. Page 286
Vol. 1.

When you have suggested the
common Knowledge of Numbers,
& are able to distinguish them
Harmony, you will then try to
adapt them to geometrical Figures,
superior to the common Sense
they bear; and at the same time
you will attempt to form, after
the manner of the Philosophers,
a Code of the Intellectual & abstract
Properties of Numbers, as has
already been given in this Work
vol. That 1. or Unity, refers to the

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God; 2. to Man, &c. And you
will ask perhaps, if Man has the
Property of the N^o. 2. or if this N^o.
is appropriated to Man; The
Answer will be, that (having already
stated, 1. was not a Number,) ¹
God, ~~perceiving~~, before he created
Man, he would bear the N^o. 2. —
Therefore 2. was prior to Man,
though both the One and the Other
existed in the Divine Mind, prior
to All Time.

If however you still
think that there is a voluntary
Attachment to each Other, &
from being born together you

approach to the true Knowledge and
Comprehension of Numbers; & that
Nothing remains for you but to pene-
trate to the Center; perhaps a
single Word, will give you sufficient
Information.

Critics probably, will say
we should have specified that Man
having Body, Spirit, & Soul, ought
rather to bear the N. 3, but ob-
serve these are Critics & not Philoso-
phers.

The Property of Numbers
once known; you may wish to
put them in Motion, by giving
them Soul & Life; the Body being
properly the N. known & thought of.

For if you do not know the true 89
N^o. there is no Union between you
or between your Body & the Body of
the N^o. &c. - but if you know the true
N^o. of your Subject and that you have
given Life, ~~spiritual~~, you can then
perform wonderful Things: but
as the Pavement ^{who} knows the Property
of the Iron Crow. to raise indifferent
ly: good & bad Pavements; only
takes up what he judges proper.
so a well instructed Man, become
wise by 10, 20, 30, & often 50 years
of application: ~~may~~ ^{does not} employ
the Property of Numbers till he
is fully assured it does not contradict

Unity; which exists in all Numbers
 & makes use of.

It is only mentioned
 here en passant, & to bring to your
 Recollection when necessary, that
 we cannot attain the Science of
Talismans, a Truth hitherto con-
 cealed by the Philosophers; & that
 for certain Reasons we shall
 explain, any more than that of
Goni, without the Knowledge of
Numbers; which cannot be at-
 tained any more than Hermetic
Philosophy, & Sublime Divination
 without the Knowledge of the
 Heavens & the Earth, called by the
 Antients Sublime Astrology.

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As to the Years, Months, Weeks, Days,
Hours & even the Minutes of Good or
Ill Fortune; they are found by the
Numbers they belong to; I expect should
happen, that one Day should have appeared
repeatedly, were remarkable than
another, it is evidently, the True Day
or has been found as such; In the
2^d Case it must be remembered,
that the Chagren or Day which falls
out on the Friday, may have been
the Result of Thursday, or of some
other Day; for hee I could give
Twenty Instances: therefore conse-
quently the Ill Fortune belonged
to Thursday rather than Friday.

This Science is very easy to obtain
 beginning by the Alchemic Years.
 Therefore you must begin the Sublime
Sciences with a previous Knowledge
 of the common ~~Science~~ Science
 after which you will find Professors
 who will assure you, that what
 they do not know, does not, or
 cannot exist; study however
 what they recommend, without
 holding them in Contempt, for
 having persuaded you to adopt
 Part of their Opinions; and begin
 with Natural Astrology, & read
 our Philosophers carefully —

c.c. The Science &
 Wisdom of the Egyptians
 Page 281. Vol. 1

There is a Wheel which
 makes its Revolution every 800 Years.
 Another in 1200, and a 3^d between
 6, & 7000 Years; in which last is
the Epoch of True Science; but
 during its Course, we see the Golden
Silver, Iron & Brass Ages revolve;
 we see Ages of Peace, Ages of
polished Manners, pleasant Ages,
Ages of Humanity, of Prudence, and
Veracity - of Impiety, of Gothic
Ignorance & Barbarity, in short
 All that History can furnish
 Each Age has its Wheels, which
 show on a small Scale; what

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several Ages, shew in a Medium
Size, and Thousands in a large
One — Observe however the Revolu-
tions of the Wheel do not force
the Wreck; but the Ignorance of Man
bring them on; the greater Part
after them, by endeavouring to
mount, and aspiring till Knowledge
& Wisdom often burn their Wings; in
their hasty Flight; which, like
those of a Bat, or Hit Mouse,
or often of Amadon, or what
the Germans call Schwam or
Tinder for which all sorts of
Feathers are adapted — by what
they hope to arrive the sooner
at their Object; but being often

led astray; & take the Surface of
 the Prejudices of the Times they live in
 without shewing any Attention
 to the better Side of the Question, or
 the Virtues that accompany it. In
 short, though they they understand
 what the Good is, they chase the
 Evil.

d. d. — No 28. arising
 Page 282. Vol. 1.

It is remarkable that
 1. 2. 3. 4. 5. 6. 7. = 28. ought to
 point out 20. and 5p; the First
 from the Property of 4. upon 10.
 in the Intelligence 3. and the

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2^d. From the Opening of the Book in
Two. &c.

cc — An implacable
Dislike — Page 283, Vol. 1

It is proper to repeat all that
is necessary to be read with Attention
& to be fully understood; especially
as Hieroglyphics have different
Senses as Hebrew Words have
and particularly when Numbers
are universally applied as has
been observed in the preceding
Article —

F.F. — This spherical
No. 12. Page Ibid:
Vol: 1 —

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To which we may add,
" In Order to preserve the Sense of the
" N^o 28. which indicated to the first
" perfect Geometrical N^o. as has
" been already observed.

g.g - Or fixes at 10.
Page 286. Vol. 1.

The Egyptians established their
Operation, so that the Fool belongs
to the 3.^d & 4th Book, and Death
in the 2.^d & 3.^d Above however
this is only the Foundation of
reading the Book of Thot. for
otherwise the Fool & Death when
the Operation is begun, pages

repeats indifferently, through the
 whole Book; and, before we say a
 Word of these 2 Hieroglyphics, it
 is sufficient to observe in the Cutting
 the Cards; in what Manner the
 Hieroglyphics of the 1.st Book of
 Thot are placed, which shew
 themselves in the Cutting. That is,
 what Place they occupy in the
 Lamina that are brought upon
 the Table when laid for Divi:
 nation: that all the Documents,
 to judge of the Prognostics of
 Death, & Extreme Folly may not
 have less than 20 Pages al:
 lotted to them; & to prevent
 Confusion; take this as a sure

(after)

Rule to guide you. When 29
Death comes up at the first cutting
of 26 Lamine, and falls upon a
Figure on your Left Hand, observe
if there are 11 Leaves after the
Figure, without taking in one of
the Microglyphics of the 1st Book;
in which Case, Death is for the
Figure, unless in taking up the
Cards again this Figure is not
parallel to one of the 12 Microgly-
phics of the 1st Book; which shall
be explained in a Plate to
the Supplement of the 3^d Part

Cahier

K. H. To change his
Place. Page 289.
Vol. 1.

In the corrected Pack
 of Cards. as sold by the Author, you
 find that N^o. 13. bears also N^o.
 14. and N^o. 14. bears also 15;
 15. bears 16;— 16. bears 17. &
 17 bears the N^o. 13; which will
 be properly accounted for here:
 after in the follow: Parts; as also
 the Samera 2. 3. 4. 5. 6. 7. &
 and observe that N^o. 1 are put
 to shew the different Senses of the
 Book of Job—

h. h. To Destinations
 and to analysis.
 Page 291. Vol: 1.

It is impossible to conceal, that

Mankind, not only in Science, in
 their Conduct, & Manners, do not take
 Care enough to be really happy: but
 even forget, that very often the future
 Happiness or Misery of their Lives
 depend more or less upon the most
 trifling Circumstances. For Instance
 A young Man, without Fortune,
 in Order to qualify himself to
 associate with those that are in
 Opulence, dresses well, to introduce
 himself to young Men of distinction
 & good Company, as he calls it
 who are more the Children of
 Fortune than himself; but
 both the one & the other having

out their Attorney upon their Tithes
only, cannot & Salvavagantes, can
be of no less to him or themselves

Those however who have no Money, must at last look for a good Employment; but their common Expence, of which no Notice is taken, prevents their associating with those who can be of Use to them; therefore they are like the Moth round the Candle, & soon their Wings fall into ^{Want} Poverty, are despised & neglected, & their thread bare Coat, points out their Poverty.

To dress properly, &
pend so as not to be in danger

of asking Charity. we should proportion
our Expenses to our Fortune; else we
must expect Poverty, & often Slavery
to approach us for our past Prodigal-
ity - But though this is the Lan-
guage of all, yet Nobody corrects
themselves: so nearly are Weakness,
Folly & Wretchedness allied to
Ignorance & want of Reflection.

The Anxious who can
keep themselves alive; and life is
too short to lose a Moment of
Pleasure; this is a plausible Ar-
gument: but it is wise to look
forward; for past Pleasure &
present misery only unite to
torment & distress us the
more, -

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i. i. — To 6 and to 7.

Page 206. Vol. 1.

Which implies the Question,
If Peter shall succeed, by finding
that 13. proceeds from 6 + 7;
therefore from your Table thus

6. 7... 7. 6... 13... 31... 4

13. 13. 4. 4. 4.

7. 10. 1. — Therefore Peter will
succeed, if the Purport of the
Question is to serve God as a
Philosopher ought to do.

If the Result of your
Operation had been,

7. 6... 6. 7... 13... 31... 4.

13. 13. 4. 4. 4.

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O. g. O. The Quakers would not
have been adapted, to have brought
back the Others to True Wisdom,
but to Vulgar Ideas. Nevertheless
these kind of Tables, as left by
Pythagoras are only preparatory
to the perfect Understanding the
true Science of Numbers. And
observe, these Tables are not the
Rotations, the great Astrologer
Tycho-Brahe has left us, in
his Universal, Natural & Magic
Calendar, published in 1582
by John Baptist Groscheder
& engraved by Theodore de Bry
of which there is a new, enormous
& furious Copy, enlarged to an

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Ill and Half, by the Author of the
pretended Clavius of Schelomach
which are referred to in some
Part of this Supplement.

p. 12 - He has then
recourse to the primitive
Agent - Page 207. Vol. 1

The learned Digby has very properly
inverted this, by saying, that the
Being who is in a State of Suffering
emplores Help from the Agent who
has given him life. For which
consult his little Treatise upon
The Defense of Talismans, printed
at Paris, by Authority, 1671, dedi-
cated to Sir Meinelm Digby
Chancellor the Queen of Great

Parent & Protector of Our Philosophy

Both the Protector & the
Protected speak in Favor of this
Work; it is however necessary to
know how to read it, & it is proper
to observe to Men of known Probity
that we must be Apprentices before
we are Masters; and recollect that
Asop the Phrygian was not above
playing with Children: and our
true Philosophers have often under
the Veil of common & well known
Processes, concealed great
Medicines.

We are perfectly ignorant
why Digby, makes no Mention

of Gaffarel, who wrote so superior to
all others, upon the Science & natural
Property of Talismans: they were
written 20 or 30 Years of each other,
if they were not Contemporaries; and
Digby could not have been ignorant
of the Merits of so great a Philosopher.
Therefore it must be supposed this
learned Man, who was so absorbed
in Study, did not know such able
Men were near him; which has
been the Case with several Others.

N. L. In which we
include inert Matter,
in the Mine, or Ore.
Page 208. Vol. 1
A. Metal, Vegetable & Animal,

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raised like Antaeus by Hercules from
the Boeotian's Mother, lose their
Spirit & soul according to their Mode
of Existence; but no Body can lose
this Spirit or Soul, without assuming
another in their Place, in their New
Nature; and in this Sense we may
easily conceive the mysterious Wheels
of the Chariot of Ezekiel: which
is Nature intimately connected, by
the Union of the small Parts to the
Whole, in a Gradation peculiar to
its Genus or Species: young Scholars
however must not lose Sight of
Matter; least they also suffer the
Fate of Antaeus. —

m. m. — The Gullion
suspects Page 210. Vol I

110,

Nature provides sufficient
for the Use of all; but unfortunately
these are some People more greedy
than Swine: Fortunately however
this excellent Mother punishes the
Glutton more severely than the
Lover and Temperate -

n.n. - Her Brutality
is soon satiated. Page
251. Vol 2.

If Men & Women would be happy
they must employ themselves, be
economists of their Time, and
attend to the Conduct of the Brute
Creation: where the Female, when
once impregnated no longer pro-
vokes the Male; who would ill
beat her sooner than approach her

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for the sake of Copulation; but at the
same time he never fails in his
Attention & Kindness to her.

But if this Reserve is
natural on one side; you need not fear
the Number of Children on the other;
for One of Many is sufficient for
Comfort, and often for Convenience;
and All of them, will be good Children
if their Fathers & Mothers deserve the
Name, & do their Duty; reflect therefore
seriously, that the Corquetry they are
permitted to practise, even from their
Infancy, is a Draught that embitters
all their Lives; and without being
either a Preacher or a Proser, as it
is call'd; dress and educate your

Children according to the Provision
you are able to make for them at
the time; nor give Way to the
Fear of having too large a Family,
which only produces Abortives &
Valetudinarians - driving a
Bachelor out of the Question
for Nothing is so wicked or in-
excusable; as it foils the In-
tention of Nature, and is a
Pest in Society -

I cannot pass this
Supplementary ^{note} ~~but~~ have observing
however right the above Senti-
ments are in general; there
are particular Cases where

They may be excepted to, according to
 the Customs & Modes of Countries,
 Education is of such consequence, especially
 in England, that there are frequent
 Examples of a well educated young
 Woman without a Fortune being
 married more abundantly & more com-
 fortably, than a Woman of higher
 Rank & greater Fortune, whose
 Disposition & Accomplishments
 were not so favorable. And it
 has also frequently happened,
 that when one Daughter of a
 Family has been well married
 & her Character & Education
 the rest of her Sisters have
 soon followed her Example

from the Character of the Family—
and as to the Number of Children
we may suppose the Wisdom &
Care of Providence which is Uni-
versal & not partial; provides for
all its Works, in the Degree &
Proportion to their several Uses
and Importance in the general
Chain of Things—

I must also make
another Observation upon this
Subject; which is, the Custom
in England of giving the Principal
Property of the Family to the
Son, & a certain Portion to
the Daughters. even if not
younger Children; which may

be allowed in large Family & ⁴⁵ ~~to~~ ^{as} ~~the~~ ^{the} ~~Daughter~~ ^{Daughters} may be otherwise
amply provided for, but in Cases of
small Property it seems more just
& reasonable, that by giving the son
a good Education, to qualify him
for a Profession his Genius or
Circumstances may lead him to:
& then leaving him to push his
Fortunes by his ~~Industry~~ ^{Industry}, Talents
& Industry; you have done your
Duty as a Parent; and as the
Daughter cannot be put in
the same line of life either
professionally, or commercially
it will ^{be} more equitable & ^{prudent} ~~parental~~
to provide for her with the

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slender, or more liberal Fortune,
you may be in Possession of,
that she may either marry equally
or live single; from the Fear of
Poverty or Disrepute, or the Tempt-
ations and Accidents the Sex
is liable to; when Necessity, &
Penury be set hard upon them.
For these Reasons & Considerations
Daughters should be more attentive
to than they generally are, &
a certain Provision made
for them, in Preference to the
Male Part of the Family,
who are more able to support
Difficulties, & exert themselves.

O.O — And one ¹¹⁷ hundred
and fifty. Page 214 Vol. 1

Which is the Age every Man might
expect to live; but under Circum-
stances conducive to a long life;
such as; being born of healthy
Parents; using good and nutritious
Food; preserving natural Passions
and not abusing them —

If from David's Time, the common
Age of Man is estimated at 70
Years, it is only a Proof that the
Men of those Times were almost as
corrupt as the present Age. We
say almost, as the common Age
of Man in the temperate Climate

does not often exceed 56 Years.

Perhaps it may be
said that Savage Nations, &
simple Country People live longer
than the higher Ranks of Men,
but let us observe the First are
in a State of Nature; and the
Second not less corrupt in their
Degree than those who live
in Cities & large Towns; and
are consequently as much enervated.
Therefore if proper and
moderate Labour & Exercise, &
wholesome Food maintain the
Body in Health. Care, Over
Solique & waste & destroy it.

p. p. — Whenever ¹¹⁹
the absolute standard of Death Page
215. Vol. 1.

Who is there, who, in
the Course of his Life, has not seen
One of his Friends escape from
certain Death? but they soon recover
from their Surprize, and he that
has escaped does not always
take Example, & quit his evil Habits.
Nor does the Philosopher say to such
a Man, "Turn Hypocrite, and be
"Silent;" but says, "Learn to be a
"reasonable Man", and be always
ready to say "I trust in God,
"and I die without Fear or Appre-
hension—

The Horror of Death is
 natural to All; and the Apprehen-
 sions of a lingering sickness, with
 the melancholly Ideas they attend
 it are alarming & terrible; but
 these Terrors cease when a Man
 leads a just and honest Life;
 when he is not obliged to conceal
 his Crimes, that are too well
 known: for it is a foolish
 Weakness to suppose that
 Wealth or Grandeur will cen-
 seal our Transgressions and
 Iniquities; the Power & Wealth
 of all the Sovereigns of the
 Earth have not the least

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Might or Interced with the
Emperor & Ruler of the Heavens;
therefore do right, and give to
Caesar, what is due to Caesar; and
to God what is due to God; render
to Peter, what is Peter's; but
give not to Paul what is not
due to dispose of; which does
not prevent our relieving the
Wants of Paul, but not with
what belongs to Peter; which
makes the Evil greater instead
of lessening it - It is a Happiness
to do Good that is truly so, and
indeed who has
He is happy ~~greater~~ ^{indeed who has} ~~not~~ ^{been} ~~been~~ ^{under}
the Temptation of doing evil
which is true Charity, true Philosophy,
and Religion -

Page 20. Vol. 1. Q. 9 - $1 + 3 = 13$.

Which is the happy sign of
 Death; like a Candle that burns out;
 a gentle Lethargy, a quiet & undisturbed
 Rest - And happy the Man
 who reaches the Shore of a fertile
 Country, after having suffered all
 the Dangers of a troubled &
 stormy Sea & led astray all his
 Life - The last dying Words of
 him who has heard without
 Reproach, all his bidding
 a tender Adieu to his Family
 and a small Number of virtuous
 Friends: when he says, or may
 say; Why do you lament?
 Do you regret the Happiness

do you regret the Happiness! 23
I am going to enjoy, in being no
longer inform, and subject to Death.
All this is very well known, then
why are we not just & equitable
to each other?

P. V. Every Part of Medicine
& Surgery - Page 220. Vol. 1.

The learned may well say, how absurd
the manner of educating our Children
is; and that Ten Years of their Age
are lost in improper Exercises; what
is of more Consequence than is gene-
rally imagined; at least of use to
serve the Multitude of pompous,
ignorant, and useless Abbots.

we see every where, who are such
 a Disgrace to their Habit & Order
 and though this Observation may
 reach to the Clergy of all Nations
 who do not always observe the
 Decorum & Duty of the Profession
 yet it particularly touches the
 Class of French Clergy, the Author
 alludes to in these Words
 of that Country - Whereas, he
 very properly says, if a very
 few were properly educated for
 the Church it would make the
 first and most respectable Part
 of that Order of Men, as it ought
 to be; and if no longer so
 this insignificant Creature.

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under the Habit however, we should
not confound them as we do: this may
be one among Many Other Abuses, but
as it among the most exemplary Order
of Men it should be the first to be
corrected.

S. S. The horrid Crime
Page 223 - Vol. 1.

It must be allowed, that He who
makes an Attempt upon his own
Life is a miserable Creature; and
where is the Terrorism, as very
often a great Scoundrel, and always
an Idiot, is the Person who commits
it. It may be said, they cannot
support the Pangs of a Conscience
full of Remorse; & the Want of

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every thing - But if, as it is
 perhaps said of the Turks, we could
 persuade ourselves, it was all
 pleasure in the next State; we
 ought to think ourselves dishonoured
 highly, if we are the voluntary
 Instruments of shortening their
 Time in this State: And if they
 would but have a little Fortitude
 and submit for the time; they
 might even see a Change of
 Circumstances, and be sensible
 of the folly they were going to
 commit.

t t. These Sages
 worshipped God
 Page 225. Vol. 1.
 No

We find in Josephus Antiquities, Book. 2. That Moses treated the Egyptian Magic as Natural, Or, agreeable to Nature And indeed All the Wise Men of Egypt, and those who have followed their Doctrines, in all Nations were Magicians: or in the strict Sense of the Word, Wise & Learned Men: nor did any of them ever disgrace themselves by false Predictions: And if they operated, by Physical or Natural Means, they gave immediate Reasons for the natural Effects they produced

concealing only the Mysteries of their
 Religion; but they always announced
 to the People; that there was One Sole
God; and demonstrated the
 Necessity of One God to those
 who were capable of understanding
 it, as also the Season of the
 different Feast Days they esta-
 blished &c &c. Their Devinations
 were the Effects of Natural Powers
 which they communicated to their
 Disciples only: they cured every
 Disease; but never revealed the
 Myriads of Ill Diseases but their
 Disciples also; they taught all
 the Arts & Sciences; but never

entered into a political Discussion
of them; but to those only ~~to~~ whom they
found proper for it: and had it not
been for the absurd Persecution of
such Men as Plato, Thales, -

Democritus, Empedocles, and
many others who were their
Disciples, and knew their Doctrine,
we should to this Day in all Probab.
belly have gone to consult them,
and ask their Advice -

U. U. - Doing good to One
Hand, Page 231. Vol: 1.

All Men in public Office should
be Physicians, so as to be able

to discover real Merit; and to distinguish him, who has the Art of making believe, he deserves what he solicits: and who always obtains it to the Prejudice of an honorable Man; who is either too bashful or is tired of frequent Application.

The Author then says, he understood the Science of Physionomy so perfectly, as to take Lessons upon himself at the Glass for 2 Years, and out of 8 Marks on his Face, that shew his Defects and were discovered to him by his Instructor; he was so fortunate as to set aside 5 of them, which had affected him so much, as

to make him averse to show himself
 to Masters of the Science; and he
 asserts that the Features of the
 Face are so very declaratory of the
 Virtues and Vices of a Man; that
 from the Lessons he received from
 Professors, and particularly from
 de la Chambre; he was so sure of
 the Fact, as to have prevented at
 least ~~40~~ ^{at least} Persons from committing
 great Errors; and he defies any
 body to contradict it. He says,
 The young Scholar will know them
 by their Mode of Speech: and Others
 may be instructed by their Features
 and that he could as easily distinguish
 with

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it, as a miserable poor Wretch
known by the Poverty of his Dress
and Appearance

V. V. — Ask Agrippa

Page 234. Vol. 1

Agrippa's Philosophy as well
as his Paradoxes may be read
without Hesitation; For the
learned Nau de' Apollon says
was no Sorcerer, or even a Magi-
cian; he was however a great
Man, who deserved more good
luck than he met with in the
Decline of his Life: We say
good luck for a common learned
Man; for the greatest Happiness

133
is to be done, when you work ~~for~~ ^{for} your
and fairly for your Friends in particu-
lar, and for the Good of Mankind in
general ~~to~~ ^{to} ~~gain~~ ^{gain} the Defects of
Society. Agrippa was a very
learned Man, not only for the Age
he lived in, but the succeeding One
which is the present, where he would
have been among the First, being
perfect Master of eight Languages.

W. W. Take the
Multiplier 7-

Page 240. Vol. 1

Instead of the Sign +, more
put that of \times Multiplication

Here we see what the Author means
to say, instead of what he does
say, for he means there are but
7 Principles in the Formula, or 7
Modes of unfolding the Numbers
under the Formula, though in fact
he makes use of only 2 or 3. To
prove by very simple and natural
Operations that there ought not
to be more than 48 leaves in
the Book of Thot.

y. y. We pay it with
3. and in the Note, 1.
savours of Multipli-
cative Philos of dy -
You may pay £ by 3. and it would

135
be difficult to pay Nature her
proper Tribute by any other N.
than 3.

L.L. — Geometrician
alone — Page 249. Vol. 7

For if considered as common Calculations, though there may be physical Truth, yet something farther may be required; but what has a true Geometrician to do with Calculations? He may do very well for a Financier; when He is upon the Point of penetrating into the Depths of occult Physics; and must measure every Step, and weigh the Extent of Divine Truths which lead to the Deity, to Wisdom & profound Knowledge.

What have true Mathe-
 maticians to do, after having calcu-
 lated all Physical Truths; but to
 enquire, if these natural Truths are
 not attached to Spiritual, Celestial
 and Intellectual Ones, before they
 join their Great Author, and they
 must never fear opposing a
 palpable Contradiction by avowing
 the Necessity of a Progression, as
 that of 3 to 2. and of 2 to 1. . . .
 3 being the 1. st No. joined to Unity;
 in which 1. is included by taking
 2. under its Protection.

The Body is attached
 to the Spirit of Life; & this to the
 Soul, which principal Part of

137
The Whole Man is united to God

N.B. We may observe in
the whole of this Work the Author is
always strictly adhered to the Division
of Man into 3 Principles. Body, Spirit,
& Soul, which 3. compose the
Mortal & Immortal Creature Man.
The Body being the material and
elementary Part. is united to the
Soul the Immortal & Celestial
Part by the Medium of the
Spirit, which partakes of both
& is the ruling and Ruling Part
of the Animal or Brute Creation
in common with Vegetative
Life, & can be considered as

2. or Imperfect Nature; whereas 3
 which is the Figure of Man, ~~and~~^{is}
 a perfect N^o. representing the
 Deity. — ~~Leaving~~ ^{and} 1. 2. 3. the
 Beginning, Middle & End: except
 that the Deity, having no Be-
 ginning; can only be known
 by the N^o. 2. which with 1. makes
 3. which is the Emanation of
 1. or Unity upon Matter; & pro-
 duces the End, 2 being the
 Medium or Spirit, between 1.
 & 3. & taken in the Reverse
 to common Calculation is.
 Soul, Spirit & Body in their
 Descent from the Deity, in
 the Ascent they are Body Spirit
 = Soul

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which the Philosopher will easily
comprehend

The Geometrical, arts
passes rapidly from Heaven to Earth
has yet made no Progress: for the
Laws of Mathematics forbid the
quitting a Line till it is conducted,
to its End, ultimate Point, a
Figure to its Use or End; and a
Theorem perfectly resolved; which
cannot be in the Case of a Circle
but by fixing one Point of the
Compass and carrying the other
Point regularly round it. This is
the Operator then standing
between the Cause & the Effect

All Truth has its central
Point: if this is not well conceived;
all Enquiry is vain: for without
Order you must fall into Confusion.
The spirit of Elohem was carried
upon the Face of the Waters, &
he divided the Waters from the
Waters. in the Original thus.

וַיִּבְרָא אֱלֹהִים מְרִכָּזָה עַל פְּנֵי
הַמַּיִם. וַיִּבְדֵּל אֱלֹהִים בֵּין
הַמַּיִם הַיְרֵקִים בֵּין מַיִם לַמַּיִם



It is pity there should
be any, who not only verbally, own
but even commit to Writing the
Difficulties they are under in
searching into the Truth of the
Sublime Sciences; for none can

only answer by desiring them to
 fix their Attention upon the great
 Principles of Religion, God & Man;
 upon the great Principles of human
 Science, Nature & Man — Upon
 the Principles of all the Arts and
 Sciences. Matter and Understanding
eng. for if you look for what is
 close to you, at a distance, it is
 impossible to find it: but this does
 by no Means contradict what has
 been already said; that every
 Thing in Nature has 3 Principles:
 which was fully known to the
 Ancients; but being ill under-
 stood by the Moderns, has led
 them into unpardonable Errors.

1. The greatest Order
 Harmony & Agreement
 Page 253. Vol: 1.

This is an Allegory - Nature
 at the Moment of Creation begot
 2 Kings and a Queen, to govern
 over Lower World; but as the 3 were
 born at one & the same Instant of
 Time, it was not possible to
 determine who was the Elder;
 and had the Right of Sovereignty
 and the First Men that were born
 of the Queen had as much
 Respect for one King as the
 other; therefore to pay all due
 Honor to the Author of their
 Existence; they distinguished them

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Parents by the following Order:
1. Order: 2. Harmony; 3. A.
greement; and according to the
following Tablet.

1.
2. 3.
1. 2. 3.
2. 3. 1.
3. 1. 2.

| | |
|----------|----------|
| 3. 2. 1. | 1. 2. 3. |
| 2. 3. 1. | 1. 3. 2. |
| 1. 3. 2. | 2. 3. 1. |
| 3. 1. 2. | 2. 1. 3. |
| 2. 1. 3. | 3. 1. 2. |
| 1. 2. 3. | 3. 2. 1. |

124.

2. May be thought
to have degressed
a little. Page 256
Vol. 1

This Table, or rather these 3
Tables, prove the Author might
have gone farther in what
does not appear quite analo-
gous to the Subject; but to
understand him well, though
some have the Policy to suppose
he did not understand himself
you must have some Knowledge
of the Sublime Sciences, or wait
before you form your Opinion
till you have read him through

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and if you will do it repeatedly, it
is innumerable what Progress
may be made.

Raymond Sully, and in
general all the Philosophers, have
indeed their Readers to study the
Sublime Sciences; but the greater
Part have ended with believing
them to be a Collection of Socratic
astu Ideas; and of human folly.
instead of studying them carefully.
giving as a Reason they only see
pretended Initiates, who pretend to
the Knowledge of them; and to
compare one Thing with Another, do
we ever see, say they, a reasonable

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and sensible Man running over the
World with a Leather Bag at
the End of a Stick upon his
Shoulder? Every body loves
Truth, but she must herself
go in search for Advocates
in their idle moments, when
they have nothing to do but
lay upon the Couch and wait
till she tickles their Noses
Lord Cornwallis under the Sun, as the French
Proverb is: where you may
wait a long time; because there
are 4 Rivers to pass, with
but 3 Bridges upon them.

147.

3. — Not to confound
Sacred, with Profane
Subjects Page 256.
Vol: 1.

The Priests of Idolatrous Nations
thought they were doing right, in
following what they believed the true Religion
according to the laws of the Country:
but to believe, that is sufficient,
is to be more unreasonable than
a professed Atheist: for if they
believe in One Sole God, they
cannot easily reconcile paying him
a false Worship — The Romans
had several Gods, One of which
they called the Father, Another

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The Grandfather, Another the
Mother, Another the Messenger
of Good News, Another gave
Fair Weather, and stopped the
Tempest. Another led the Power
of opposing the God of foreign
Nations: And in this foolish
Manner, they divided and sub-
divided the Sole God of
Heaven and Earth as they pleased
who created them and who upon
his own Image, All which
Gods are fallen to Nothing: while
the True One cannot fail,
but will endure for ever.

It is therefore to be

hoped that Learned Men will
 be ingenuous, and disinterested
 and engrave the Truth duly
 upon Tables of Brass, and that
 this Age will be the last Era of
 Infidelity, and Profanation of
 the membership of God, and
 that All Mankind will know
 and confess Jehovah to be the
 Lord and Giver of life: the True
 and Only God of Heaven and Earth

4. In giving an
 Interval of 800 Years
 Page 259. Vol. 1

Du Fresnoy has mistaken
 like all other Writers upon

the Subject, who carry the
 Reign of Athotio too high,
 and that of Tresmegest too
 low; fixing the latter in the
 Interregnum in Egypt; if
 they not go so far as to con-
 found this Wiseman with the
 False Mercury -

But to understand
 profane Chronology, truly, we
 cannot do better than apply
 to the Book of Thot, and read
 the Fragments that still exist
 of the Works of the Thrice-great
 or, Mercury Tresmegistus
 We do not mean to address our-
 selves to the Ignorant Part of

Mankind: but to our illustrious
 Astronomers and Men of Letters,
 who prefer Instruction to their
 own Knowledge and to the
 making their Fortunes by Wealth
 or worldly Possessions - for Riches
 corrupt the Heart and spoil the
 Understanding; and the Golden
 Mean only can preserve Mankind
 in their Observation of their Duty
 as Good Citizens and as private
 Fathers and Masters of Families

5. Pages & Enchanters.
 Page 263. Vol. 5.

As We do not mean here to give any
 other but the literal Translation

and sense of the Scriptures, respecting
 the Force and Value of the Words, we
 shall give our Reasons for so doing.
 and observe, that in All the Trans-
 lations as well as in the Original
 the 3 Terms are very distinct from
 each other. *of Sages, or Wise
 Men. — Magicians, & Enchanters*
 By Sage, is meant One who
 fears *God* *Gen. 41. 33.* — By
 Enchanter, the direct contrary
 or, a Monster of Iniquity; — As to
 the Term *Magician*, it must
 be understood according to the
 Business he is acting in, and
 is something like an Inquisitor
 who in *bad* sense does all

possible good, and in Another all this
 is lost. The Learned only can judge
 of the true sense, as they are employed
 and supposing they were ill applied,
 it would not in the least alter their
 true Etymology and original meaning.

We say, Such a Man is
 an Inquisitor: Before we suppose him
 to be an iniquitous Fellow, it must
 be, from the Character of some Men
 who have occupied that Office; which
 in Itself is an honorable One;
 the same holds good of a Magician
 for if we say, Peter is a Magician
 we immediately suppose he can

raise a Storm, & bring Thunder & Light
 ning; because some Magicians
 have done it, or been supposed to
 have done it. Therefore the Idea
 relates only to the Play he is in;
 In France they would ^{take notice} ~~be surprised~~
 100 true Magicians, but not one
 Inquisitor; While in Spain, an
 Inquisitor is in high Reputation
 and they burn Magicians or
 those suspected of it; but in fact
 either of them in their proper
 Character may be very good
 men; though it is so very
 uncommon, that we are much
 better without them.

6. ¹⁵⁵ reckon their
Greatness only from the
Time of their Greatness
Page. 270. Vol. 1

It is very right to reckon from such
a Number of Years: and suppose from
the Reign of a man that was called a
Tyrant, which is not at this time
understood as a wicked or cruel
Legislator, but from Place & Time.
But it is not say, when we say
from the Era of Titus, from
the Era of Henry 4th, for then we
mean the Times of a happy People,
notwithstanding the Wars they were

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engaged in, as they were contrary
to Humanity, the Sensibility of
the Sovereign, & the Ideas of
all Sages.

7. As the First &
most ancient Nation
Page 271. Vol. 1.

Though it was the Ideas of one
Time to take from the Royal
House of Stuart, the immortal
Glorious of being descended from
the greatest Princes of Europe,
it is necessary to bar the
last Branch of the Family with
Self Love & Interest.

8. The Egyptians
consulted the Heavens
& Earth, Page 274. Vol. 1.

As Vertuous Men consider
 the Creator and the Creature, with all
 the Advantages resulting from His
 Goodness; and the Acknowledgments
 due to Him: it was therefore the
 Harmony between Heaven and Earth
 God & Man, which wholly employs
 the Attention of the Egyptians.
 who in contemplating the Heavens
 and the Earth, observed how wonder-
 fully the former influenced the
 latter; with the Effects it produced
 and in these sublime Contemplations
 they saw the great Preheminance
 of Adam in giving its proper

Name to what he had never seen
 before, to live without Infirmary
 that he might see the Grandeur
 Unity, & Power of the Creator;
 but these Discoveries were a Type
 only, or a Copy; like the Works
 of a Painter, which are an
 Imitation of Nature only—Whereas
 the Chaldeans, the Phenicians
 & Others, ^{as they} like false Magicians
 do, looked up to Heavens to prognosticate
 what would happen
 upon Earth without knowing
^{by} that the Sublime Astrology
 such as the famous M. Nostradamus
 possessed, ~~had~~ ^{has} that
 that you must not quit this ~~vision~~

without describing 159.
Heavens & the Earth, and all the
Globes together by a Chain or following
the Chain, which holds the Heavens
& the Earth together all the Globes
together: all Nature being made
in a reciprocal Connexion, and
God presiding over All; which is
also the Opinion of the famous
Dr Hudd, who was educated
at Oxford in his Macrobian
cosm.

The Author adds in a
Note relative to Nostradamus, that
the silly Pitheas Professor of Philo-
sophy in the Academy of Sedan
in 1641. accuses Nostradamus.

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of being a Sorcerer; then what
Nothing can be more absurd;
He says the same, in his *Code
de Maleficiois Mathematicis*,
without making any Allowance
for the Ignorance of the Age.
That to teach Geometry publicly
is dangerous; and that Mathe-
matics is a damnable Science
should be prohibited.

G. Returned home.
Page 275. Vol: 1

The Author here refers to a
Soliloquy, in the *Regency*
of the Edition of *Stella* printed
in 1782. at the same Book
seller.

10. Assembled the Sages
and Euchenors.

Page 276. Vol. 1

Which proves there were both, which
is fully explained in the Authors
Dissertation upon the Arts of Divi-
nations.

11. Must be particularly
well informed. Page 1. Vol. 2

The Sciences we call Occult Physics
which is the Substance of Nature
had not been disputed and turned
to Ridicule by those Writers who had
no other Argument in their Power
but not having studied them and
consequently could know Nothing
of them; real learned Men would

not have been afraid to have spo-
 ken openly upon the learning
 & knowledge of the present age,
 which induced the Author to
 recur to the Natural Road, that
 leads to the Sublime Sciences
 so that he might acquire the
 Means of penetrating into the
 most Secret Recesses of Nature.
 For there can be no Reason to
 reject what has not been examined
 in its true Principles; & because
 some silly People, pretending to
 Philosophy have adopted that
 sensual Ideas; are we to suppose

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every thing nonsense, which Men of
great & unacknowledged Character have
received as Truths. such as, Socrates
Pythagoras, Thales & Many Others
and believe that Acoust Physick, &c.
is the Chain, that connects Earth with
the Heavens is merely a visionary
Idea. let us at least hear the
Arguments in its Favour & listen
to fair Reasoning; and not reject
the most sublime Truths, when
well understood, merely from Pride
Ignorance, or Prejudice. For
Whoever once sees the Truth, it
does not signify what Subject it
relates to; it's no less true, and

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must be deposed as such; but
suppose the sublime Sciences were
false in themselves, the Consider-
ation of them may lead to great
and important Discoveries: for it
is undeniable, that the greater
Part if not all of what is bene-
ficial to Mankind, have been
discovered by Philosophers,
Deviners & Hermetic Enquirers
we mean, all mathematical,
Physical, Chemical, Medicinal
of the first & Other Sciences; and for this
Class last Century & half. Numbers
of learned Men, who, for the
Sake of their Families & Descen-
dants, would not have worked

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to pass for Conjurors or Alchemists
have concealed their knowledge,
which otherwise might have relieved
our evils and have destroyed the
Source of them. And can it be supposed
by Men of Understanding, that the
common and vulgar Practice of
Physick can relieve all our Infirmi-
ties? and does not the frequent
Failure throw a Ridicule upon the
most eminent Practitioners? Now
fore it is very reasonable to wish
for a Universal Medicine; and
All who have ^{had} at Heart the Good of
Mankind from a Principle of
Duty to God & Man, have endeav-
oured to discover it.

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12. Having known the
for some Centuries, they
have practised Divina
ken by these Cards

Page 5. of this Vol.

We cannot give any Attention to
these Cards, and consider them
deeply, without supposing they
were originally a Book; and by
going farther, conclude them
to be a Book of Philosophy
that treated of the most sublime
human Sciences; and having once
discovered that these Sciences
were 3 in Number, as has been
observed, can there be a Doubt
that a Book of Philosophy

perunio

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composed by Men who studied these
3 Sciences, should contain Religion
All the Branches of Accut Physic,
& the Spirit of all the common Sciences.
And surely what has been already
said, in this, and the 3 other Volumes
will engage us to believe it, and to
assist the Author in a Work where
Character & Reputation more than
pecuniary Interest will attend those who
employ themselves upon it.

13- In one of his
printed Works. Page 12.
This Vol.

The Author is not certain of the
Title of this Work, nor the Year it
was printed in; but it is enough

for Men of Science to know it is
a Fact, and particularly for good
Physicians, who read ancient
Authors, & those of the later times
when Duchesne lived, who was
the *Seur de la Violette* whom
they looked up to.

The *M. S.* alluded to
is a Fragment with his Name
as having discovered an excellent
Remedy for several Diseases
the Writing is, *Moi Duchesne
de la Violette &c*

Id. To treat, humors
speaking, of the whole
Univers. Page 13
of this Vol.

Q^d, to give good Reasons for applying
 to a Number which corresponded with
 their Sense of such as 360, for the
 Division of the Circle, which is admitted
 by all Mankind, because this N^o
 has the greatest Number of Divisions
 thus 78 was the N^o chosen by the
 Sages of Egypt; as it offered a
 greater Room for speaking of the
 Universe; as it corresponds with
 all the Subdivisions both of Divine
 & Human Sciences: considering
 the Number of Leaves: the true
 arithmetical N^o being 77, or
 $7 \times 11 = 77$; and upon this
 Difference only a whole Volume
 may be written if necessary, in

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Order to trace its Relations, as
72. 77. 78. &c &c.

15. Because we
honour it. Page 15
of this Vol.

We indeed love Truth, but as its
Rays are magnetic, and have
a central Attraction; which is not
the Case with Falsehood; and
which like a Robber, has many
Places to conceal itself - And
Volatility of our Nature leads us
to prefer the Retreats where the
most dangerous Phosors are
varied & multiplied - We love

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The Truth, as we love Summer
Storms which wet those thoroughly
that are exposed to them, while we
are under cover: but tho' this
Simile is not very near the Point
it is not the false one, & will be
more striking when we consider
the Situation of the Doctor in
respect to some particular People
he had in his eye; which is the
very reverse of the Shepherd's dog.

This Part of the Supple-
ment has been inserted not to
break in upon the Order of the
Work, though it must be owned

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It seems to be no Relation
to the Subject of the Work, but
to some private Prejudice of
the Author that affects himself
only. and as such we leave
it to take its Chance with the
Reader.

ib. It has been said
in the Soliloquy -

Page 16. of this Note

To follow a Philosopher
close, you must collect all his
Works, and read them carefully
it is the same thing with Mathe-
matical Writers - Historians -

173
Natural Philosophers and Physi-
cians &c &c - You are not expected
to pay this Attention to common
scribblers, or Plagiarians whom
we do not charge with Plagia-
rism, but who comment without
Description or Reason, and blame
without the least Authority, just
as the best of the Times are, which
they follow implicitly and help
to spoil, and we entreat our
Readers to imitate the Wise
Men in denying the Errors of
human Nature; but show
Charity to all Mankind.
End of the 3^d Vol. of the *Stella*

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This Translation
The rough Translation
of this Part was finished at
Lymington Sept. 2^d. 1793.
and copied as it now stands
in Gibraltar. & finished Feb^y
28: 1794.

This is the 3^d Vol
of Steeles Works.

Translation
checked at
4. 1793.
new hands
checked Feb
22/16



The Game of Cards
called
Tarots

The 4.th Volume, and
Second Part of the
Work

By Etteilla
From the French Edition
Printed at Paris
1785.

N.B. The 4 Volumes of this
 Work do not conclude, but when
 The End. is written upon the
 last Page - If any thing follows
 this Word, the Work is not
 compleat; The Author had
 first announced the whole Work
 in 9 Parts. 2 in the 1st Vol:
 2. in the 2^d Vol: 3. in the 3.^d
 & 2 in the 4.th Vol: with 9 princi-
 pal Prints - but he says in
 the Supplement to this Part
 that the whole consists of
 10 Books, The Philosophy of

3.

The Sublime Sciences; which
he added to the Work, made
the 1st Book, originally, but,
for particular Reasons, he
puts the 7 Shades or Colours
at the Head of the whole—

The Game of Cards called Tarots.

The Hand of Time
having preserved the Book of
Thot from Destruction, and like
another Gize, making itself in-
visible to the Magara Ignorance,
which induced Amax, Disclarian
S. Paul and Other cruel Persecutors, taken
were led by their particular
Opinions, to burn the precious
M. S. S. of the ancient Librarians

5.

it could hardly be supposed this
Work ~~would~~ have any formidable
Enemies remaining, and yet
there is still a prevailing Ig-
norance ~~in~~ these enlightened
Times in some Cases, appearing
under an insidious Form, and
specious Pretext, of conducting
Mankind to never Happiness
than is to be found in the Schools
of Knowledge and Truth.

In the Time of the
early Egyptians, this Book of
Thoth was dispersed over the
whole Country; was ^{on} the ~~specimen~~

6

Repute with the Heads of Families
as the Bible is with the Jews, the
New Testament with the Christians,
the Koran with the Turks, and the
Confucius with the Chinese &c
and was read every Day in its literal
Sense to their Children and Servants;
when they had finished their Busi-
ness, & public Offices; when they took
up the Enquiry into the Mysteries
of their Religion - in the Art of
Divination, or in Universal Medi-
cine; that they might investigate
the true Spirit of the Arts & Sciences,
which are the Glory of a Sovereign
and the Happiness of the People

The Mage seeing the
 Corruption of Mankind. Thought
 it proper to make the precious
 Book of Job an Amusement
 for the People in general; and
 for two Reasons, first, to recall
 the Heads of Families and their
 eldest Sons to the Love & Practice
 of Virtue; And, that this valuable
 Composition might be dispersed
 over the whole Nation, & be handed
 down to their Posterity for suc-
 ceeding Ages; and this Idea
 is carried a little farther than
 the late M^r. de Gebelin maintains

who confined this Practice to general
more than particular Use: which last
seemed to be the Intention of the
Magi.

Virtue once neglected,
so long ago as the Time of the Egyptians
and the People no longer looking
upon this Book, but as a mere
Amusement, it soon became an
Object of Indifference, as to the Science
it contained; and was a Resource
only for those whose Time they pass
upon their Hands; and in multi-
plying the Copies they soon lost
Sight of the Original.

This Book therefore, with
every thing else belonging to

9

Egypt, passed to the Greeks, and
 from them to the Arabians; who com-
 municated it farther to other Nations
 to some as a Code of Philosophy,
 and to Others as a mere Amuse-
 ment, or Game of Cards; on somewhat
 that both the Learned, & Ignorant,
 had all they expected from it,
 both Wisdom, and Folly, agree-
 able to the Intention of the Mage
 who had foreseen what & how
 he observed by & by.

A Few of the Sages
 who attained the Knowledge of
 this Book of Thot, found in the
 Perusal of it; it was expressly

10
forbed to commence the Key, and
particular sense of it to the World in
general; nor was it allowed ever to grow
that it included All Human Knowledge
Hence arose the continual Silence that
has been observed upon this Book,
except by some modern Writers, such
as, Dacherne, Sacerde la Violette,
who had some Idea of it; but has
taken Care to consider it as one
of the pleasant Amusements to
pass away Time.

Gregory of Tours as
well as another Author who shall
be namely, find Fault with the
Mode of determining the Oracles.

by drawing these Cards; as probably
 some ignorant People having seen
 this Book consulted by the Sages,
 tried to imitate them; and abused
 the Application of it; for it is not
 to be supposed, that by following
 the Principles laid down by this Author
 it can be reckoned among the
 Number of superstitious Works
 because in that Case it must be
 considered in a religious Light;
 and not as a Matter of Credulity only;
 which in Respect to Art & Science
 has Nothing to do with Religion.

This Opinion would
 require a more extensive Considera-
 tion; but, severely speaking, when

we give no farther Credit to Divination
 than as we understand it: & to say
 the Truth, we have ^{the least} ~~not~~ knowledge of it
 & we may fairly say, we do not believe
 it; ~~therefore~~ Religion of whatever
 Persuasion it is, is quite ^{out} of the present
 Question; and we now hope enough
 is said to quiet the Scruples of
 tender Consciences

It was a little before the
 Decline & Fall of the Roman Empire, that this
 Book as a game was left attended to,
~~was~~ ^{indeed}, was so much con-
 sidered before; and had it not been for
 the Care & Attention of a later Nation
 of Antiquity: in all Probability.

It would ^{not} have been known in 2
or 3 Centuries, that this Book,
had ever been used as a Game
of Cards in any Part of the
Christian Era; and finally, that the
Americans, who we suppose
have not known these Cards
above 50 Years, would have
been persuaded themselves, that
they were the Inventors, whilst
Europe could not have con-
fided in them —

We have only slight
Proofs, that this Game was
familiar to the Romans; we
have very strong Suspicions, that

are no Proofs to the contrary; ¹⁴
and if we enquire among other
Nations, it would perhaps confirm
our Suspicions; from the new
Hieroglyphics obtained upon the
Book of Thot.

This however does not
hold good in respect to its Origin;
as we have fully demonstrated in
the 1.st Part; and the Antiquarians
would do well, as far as they are
concerned, to finish what the great
Master we have already mentioned
has begun; and follow the
literal Traces of the Hieroglyphics
such as, what are called, The
World, the Star, the Sun, the Wood

Prudence; with some more, that
 are fully preserved. Others that
 are falsified; and Others that
 may be rejected, as not belonging
 to the Egyptians. of which we
 may further produce For.
Vol. I. Jupiter, the Emperor, the
Empress, and Juno; leaving
 Prudence to M. de Gebelin
 which he actually restores;
 but taking away entirely the
 2 false Hieroglyphics which
 he has adopted; and the Art
 of the Cartomancer or Di-
 viner by Cards, who certifies
 his Method of drawing the Cards

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is false and impracticable; besides
it never was practised in that Man-
ner by the early Egyptians, whose
Merrillode we have pointed out.

But Ignorance who
always leads astray & beguiles, &
affects People differently, as she finds
best to suit her Purpose, has confound-
ed the Order of Numbers; and not
satisfied with this Insult upon
their Understandings, which did not
appear sufficient Revenge for
her shameful Proselytes, who
did not know that the Book of
That, was the Origin of Harshness,
of Volumes that were committed

to the Flames; has impudently
 effaced the first Leaf of this Book
 of Thot, marked N^o. 1. which repre-
 sents, as may be fully justified
 by the Numbers. 9. 10. 11. 12.
 a light encompassed by a thick
 Cloud, or the Chaos, which fell
 back upon itself to make Room
 for Truth, at the very Instant,
 the Creator manifested His Glory
 & Sovereign Goodness to the
 Creatures of the Universe, who
 slumbered then, and slumber
 still in His Intelligence; an
 allegorical Truth very worthy of
 our first Masters.

This Allegory formerly
 marked N. 1. was changed since to
 N. V.; and instead of a pure light
 the Emblem of the First Cause of
 Motion; impudent Ignorance put
 a Suppitor first, then a Pope in its
 stead, and last of all a Bully;
 which would have been a ridicu-
 lous Mistake only, if these Leaves
 collectively taken, did not compose
 a Book so valuable, as to contain
 all the Philosophy of the earliest
 People upon the Globe, after an
 Inundation of at least One Half
 of it, if it is not allowed to be
 general.

H

"It will be proper to in-
 sert here a supplemental Note of
 the Authors, to avoid making it a
 separate Part of the Work; and in
 Relation to the Figure of the Pope
 which M. de Gevelin has adopted
 he says, "The Book of Job in which
 you often see a Jupiter than
 a Pope, is sufficient to show that
Jupiter was there before the Pope
 therefore has certainly a prior Right
 and here we must observe, that
 the Word J. A. O. J. presents in
 these 4 Letters, the Number of
 the 78 Leaves composing the Book
 as. J—30. A—11. O—7. J—30.

all which taken together = 78. as you
 may see in the Philosophy of the Sub:
 Line Sciences. Page . to which we
 refer you - we must also observe, that
 the Word *Tartharoth* is Egyptian
 or Optic. from whence *Taroth*, or
 rather *Tharoth*, is derived; which is
 the common Word for a Book con:
 taining all weak Objects. That
 expresses all strong Ones: which
 Two Senses will be requisite to
 understand this Book

Then, if we allow the
 Hieroglyphics to be Egyptian,
 we must reject *Jupiter* & *Juno*
 which are imperceptible, or not to
 be found among the Greeks, and

admitted by the Arabians, and
 are generally allowed by the Romans;
 therefore we are obliged to eject
 from this precious Book, the
 Emperor & Empress, which are
 still more modern than the
 Pope and Popes; all which are
 most assuredly more modern than
 Jupiter, which was not substituted
 to the true Hieroglyphic, expressed
 by a bright & darling light;
 but to explain more fully to the
Arabians, the Sovereign Creator
 of all things; which simple
 alteration has made an asto-
 nishing Counter Sense in
 primitive liberality, in the Court

of the Sciences; and in general in
the Sense and Style of the Book of
Thot.

But the same Idea does
not hold good, in all the Alterations
the Card makers have made in this
Book. The Arabians have in some
Measure been able to restore the
Hieroglyphics which answered better
to their Ideas, but which corrupted
the Original; and which is become
still worse, by the Card makers having
entirely changed the Leaves.

Ignorance, or rather, the
alliance of the Demon, have done
their utmost to prevent the ark of
M. S. S. from coming down to us.

Also, that the Books containing
the Sublime Sciences; which
lately assert but One Creator of
all Things; should not have come
to our Knowledge; on purpose
to drive us from One Idolatry
to another equally absurd.

Several real Advocates
for assert daily as their firm
Belief, that the Tarots is the
true Book of God; that 52
of the Hieroglyphs clearly
prove it; but the remaining
36 seem to have no Meaning
at all. And, indeed, they have
Reason in their Favor; for what

24
Sense can there be in the Clubs, the
Cups, the Money, or the Figures of
Diamonds, with all the Hairraising
round them.

It is necessary indeed
to have these Numbers, and partly
these Objects of 10. 9. 8. 7. 6. 5. 4.
3. 2. 1. of Clubs, or Staves, but not
in the Shape & Form they are
placed in. The same Number of
angular Cups, but partly varying
and all differently placed. For by
a particularly Arrangement of the
inferior Leaves, the Magi knew
the Secrets of the Nation: It was
the same with the Spades, or
Swords, but differently placed

And the same N^o of Coins or Money
 which were formerly looked upon
 as fortunate Talismans; but they
 should not be in the form of
 Brilliants; and to be arranged so
 as to show the Figure of each
 Hieroglyphic, else, these 36 leaves
 will never express more than the
 common Idea of them; and the
 stupid ignorant Observer will
 always have a false Idea of this
Book, of M. de Gebelin - of
 the Author, and of every One
 that asserts this to be the True
Book of Thot. —

This Divine Character
 of Unity, was succeeded by 6 Allegori-
 cal Figures ^{representing} the 6 Days of
 the Creation of all the Worlds, that
 were inhabited by Creatures, agree-
 -able to the Nature of the Globes they
 belonged to; which was not only the
 Opinion of the Antient Philosophers
 who did not confine the habitable
 Worlds to our small Spot of Earth;
 but of the Naturalists; who agree,
 that the Sun is the Instrument
 of the Creator to give Life to every
 Being within its Influence; and
 that its Heat & Light extend over

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all the Globes of our System, and
 that these Globes are the proper
 Matrices of life, which may be com-
 = pared to a Fluid, that pervades all
 Nature, and is the true Spirit of
 the Almighty; And, as the Sun
 vivifies & gives Motion to all
 Embryos in Nature; consequently
 all these Globes are inhabited, or,
 they cannot be considered as Materi-
 = ces, to receive the Seed of life,
 which is contrary to the Order of
 the Universe; And Gold, and
 even Coal are these Matrices from
 the Instant Nature or Art has
 animated or vivified them.
 a great Secret, to those who suspected him

AB
 The Author
 keeps here
 discovered

The Second Leaf of the Book
 of Thot. which actually bears the No.
 See Page 30. 2. in the Authors Translation, and
 not XVIII, had according to the
 ancient System, and has at present
 from what the Author has discovered
 a Second Number, which is also 2,
 as well as a Third N^o. which is 1.
 It is the same with all the rest of
 the leaves or Cards, as shall be expl^{ain}
 in the 3.^d Part very fully. Page.
 of the Supplement. But there is a
 still more abstract Object of the
 Understanding which occurs on
 reading this Book of Thot with
 Attention.

1. or, Unity, is Immutabile,
 but the Egyptians, to assist the Com-
 prehension of their Disciples, tell us
 that it must in many Cases stand
 as 12 - 12 as 11, and 3 as 10;
 but the following Table will help us to
 understand it better, observing it is only
 for human Comprehension; for as
 to Divine Understanding, I. would refer
 to the N^o. 10, &c

N^o. 11. considered in a
 human light, is the Mark of Trans-
 gressing, but in a Divine light, is a
 Sign of Purity. Care therefore must
 be taken in studying the true Science
 of Numbers, to distinguish Truth
 from falsehood, and Good from Evil.

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and if you attend carefully you will be
further instructed in these Distinctions by
another Observation.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
12. 11. 10. 9. 8. 7. 6. 5. 4. 3. 2. 1.

We must go back to
Page 28. and observe upon N^o 2. that
11 Leaves are marked by several N^{os}
and with the 10 last Leaves, which are
all Cabalistic N^{os} relative to the Signs
& Planets; you find 21 distinct Leaves
on this Side, as well as 21 former
distinct Leaves; and to understand
this Distinction properly you must
refer to Pages 8 & 9 of the 3^d Part
which are 2 Objects of Attention.

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2^d Vol. 3^d Edition

Though the ☉ & ☾, the great Luminaries are marked upon the first leaves, it is no less true, that the Planets, are observed at the same time on the Study of this Book, to belong to the 10 last leaves, as the 12 agree do to the 12 first leaves.

2^dly That the double Nos of the 3^d Book, as 13, 14, 14-15, 15-16, 16-17, 17-13, agreeable to the Book of Job, are intended to point out the Chain or Connection of Birth and Death, or the Relation between Aspiration and Expiration, of all Creatures, or the receiving their Breath and Losing it.

To return to the 2^d Leaf.
marked N^o 2. which has the Sun for
its Allegory; and in engraving this
precedes Book; we shall find it demon-
strate that the Stars were the first
Allegories of the Antients. And 2^{dly}
that we have very properly placed
the 4 Cardinal Virtues, each in their proper
Place at the Head of the 4 Volumes.

And. 3^{dly} That we explain
very fully and not superficially the
Allegories that belong to the sublime
Sciences.

As to the Cardinal Virtues
if you do not understand the spirit of
the rest of the 78 Hieroglyphics as
well as the significations already

given of these, you will never understand
 the Book of That

Therefore follow the Route
 pointed out to you, in making a Table
 of the Signification of each, so that before
 you can judge of the Whole, you must
 compare the Subjects of the categorical
 Tables together, which will do for all
 Languages. For example, A Stranger
 says to his Taylor, make me an
exquisite Coat, when he should have
 said, Make me a Coat to fit me
 which is sufficient to shew what is
 meant, and that there was some
 Reason in saying; in a Part of this
 Treatise; show me the Prognostic
 with the Improbability you find
 in it; and I may add, You are not

The French
 is, Juste.


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deep enough in the Science, to make the
Prognostic intelligible. To understand this
the better, examine the No. 3. Page 29.


To return to the 2^d Leaf.
Page 30. which we have said, bears
also No. 1. relative to the first five
Days of the Creation. And he called
the Light Day, and the Darkness
he called Night; And it bears the
No. 2. Δ : the 2^d Element.

No. 3. - The 3^d Leaf has for
its Allegory the Moon, and bears
the No. 3. as the 3^d Day of Creation
which has its Figure, and is No. 1.
 ∇ , as the 1st Element.

No. 4. The 4th Leaf has
the Stars for its Allegory, and was

called the Star by the Card makers,
because the Stars are seen there; but
the Figure of its proper Name is taken
from the 2^d Day of the Creation.

From ament, or Expansion, as is ex-
plained in another Place; the N^o
of the Element belonging to it is 3.
The 

N^o 5 - The 5th Leaf bears
the N^o 6. for its Day of Creation.
Elohem made Adam after His
own Image; as everything at that
time, as to the physical Adam
was in its Perfection: and it bears
the its Element. A. the .

Great Attention must

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be paid to this Article 5. as it throws
an astonishing light upon every Branch
Branch of the Sublime Sciences, that
are traced in the Book of Job.

N. 6. The 6th Leaf gives
the false Hieroglyphic of an Emperors
N^o of Creation. which may re-
place it in the Rank it formerly had
with the Egyptians is 4. or the 4th
Day of the Creation: Elohim made
2 great lights. This Leaf originally
gave a Zodiac; but may be presumed
without any Contradiction to what has
been said of the 4th Leaf: that the
Card Makers have put a Part of
this 6th Leaf upon the 4th. the former
not having the 3. upon it.

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At the Bottom of the Lodeae the
Allegory of the Spirit of the Colours
must be marked, which is White;
and observe the Black is received
upon another Leaf; the Red, upon
Another; and the 7 Colours upon
Another; as physical Ideas con-
ceive them; the most interesting
& the most difficult is to find the
True Green; which resides in the
Center of the Others Three.

The Philosophers speak
of this Colour but not sufficiently
correspondent to the Book of Thot.
We may say to them, We know
that the White, Black, & Red

ought to raise your Spirits; but this ³⁸
Green, which always remains, this
Green, which tinges the Iris, the Gold,
the Azure & the Purple with its Colour.
(which is the Rainbow of the Adepts)
and which finally gives its amorous
Carapaces to the Opheic light and
unites intimately with it, and certainly
deserves a separate Consideration.

N^o. 4. The 4th Leaf is as
improperly marked by an Emperor,
as the preceding Leaf is, with an
Empress. It bears 5 for its Day of
Creation, Elohim created Souls
that fly, and Water Animals;
this Leaf does not bear the N^o. 3.

N^o 2 The 8th Leaf of the
 Book of Thot, had not One N^o 6
 only, as the 1st Leaf; which N^o 1.
 only signified the Moment when
 Truth communicated herself to the
 Souls of the 3. Celestial, Intellectual
 and Sub-Solar Worlds; for which
 we refer you to the Fragments of
 Sanchoniathon.

This 8th Leaf gave forth
 Allegory, a naked Man, in the Medi-
 ale of a delicious Garden, when
 Physical Nature was in its former
 State, and astral Aspect of Creation
 fixed & motionless, this 8th Day being
 a Sabbath of Rest.

40.

This Allegory was signified
by 11 Circles, which may be represented
by an Orange cut into 11 horizontal
Slices; and the Pulp taken out; put-
ting the Upper Part upon the Mans
Head, and the Bottom under his Feet.
so that he can only see 9 Circles; for
which examine the 4th Section of the
Pyramander. translated by Francois
de Cardalle 1578.

Of more than 1500 Figures
the Author proposed for studying
the Book of Thot. the following
seemed most adapted for Use.

41.

1.
7. 5.
2. 2. 1.
3. 1. 3.
4. 3. 2.
5. 4. 6
6. 4.
8.
9...10. 11...12.
13. 14...

The Author has spoken
of this portions Day of Rest, and
the 4 Allegories. 9. 10. 11. 12.
on Another Plan.

" After the Soul had
" passed 7 Days in a green Meadow.
" including the Day of their Arrival;
" where they were assembled to receive
" Judgment, they left it on the 8 Day.

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and were 4 Days on their Journey;
when they saw a light - The 13 Day
they resumed their March, and on the
14th they reached the Place of their
Destination - After this Passage
can there be the least Doubt of this
pretious Book being known to the Greeks
who could not otherwise have been in
Possession of this Metaphor; which is
a very striking One, and must have
been written by a Greek Philosopher,
who stopt short here, and would not
allow himself to pursue the Figure
to the 28th Leaf -

Ignorance has placed the
Leaf marked 1. under the 28th V. as
has been already observed; and has

effaced or found it done to her hand
 from the Antiquity of the Painting
 the N^o. 6. & 7. which relate to the
 4.th and 3.rd Day of the Creation,
 and has put in the Place of 6.
 the N^o. III., and in the Place of 7.
 the N^o. IV. giving the Pas to the
 Emperor; upon Jupiter, putting
V. to the last. And, if, as M. de
 Gebelin says, you take the N^{os}
 backwards, and give the Pas to
 the Emperor upon Jupiter, giving
 V. to the last, & IV. to the former
 you will allow Ignorance could
 not have done better: but it is
 fairer to suppose the Egyptians

composed the Book progressively, ^{At} and
from the Nos we have omitted; and as
a Proof of it, let us place the leaves
according to the original primitive
Nos after having first laid them as
the Cardmakers have numbered them
or their Predecessors.

There can be no Doubt
the Egyptians had their Knowledge of
the Creation having been finished
in 6 Days from the Patriarch Noah.
Therefore it is not probable they would
omit 2. as we see but 4. and
the 4th & 5th that are wanting, are
necessarily belonging to them, as, the
4th that Subsists in the naturally,
ex morally give the Idea of the Creation
being perfect.

And we will venture
to assert, the contrary to M. de
Gebelins Opinion, that the Creation
of the Universe was never marked
in the Books of Thot as having
been finished in 4 Days, but very
positively in 6.

For if it had been marked
in 4 days, the most essential Point
in this Book, even in the Sense
M. de Gebelin gives it, would
have been a Contradiction.

The whole Book as he
describes it, and as we see it, hangs
upon the 4th of 7. Therefore how can
this agree with the 21. different

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Works of the Creator being finished
in 4 days; when the Book of Moses is
which distinctly mentions that 21 Works
carries on the Creation to 6 Days.

Therefore to agree with
Genesis, we must take 2 Subjects
into Consideration—

1. The 21 first leaves, or
21 Works, & the Terra, or O, & Nothing
more.

2^d What has often been
observed, that the Emperor & Empress
are modern Hieroglyphics. But
M. de Helien ^{acknowledges} ~~admits~~ that this
Book is Egyptian; and in giving
reasonable Proofs of it, he makes

Use of false Ones; which a Man of
his Learning would never have done
if he had looked upon the Tarots,
or the Book of Thot, as a principal
Object in the Plan of his Work

But to resume our Subject:
we must allow this Book to be One
of the most ancient existing, if we
give any Credit to Hesiod, Sancho:
Craton - Hermes in his Remains
& Other Ancient Writers; which will
be proved in the Theoretical and
practical Lessons of this Book -
And finally that Noah, who was
informed of the Creation from the
Mouth of Adam himself, his
10th Great Grandfather, might have

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instructed Cham and all his Family
down to Troamegist, who was born
A. M. 1918. and consequently knew
Noah, his 7. Great Grandfather
for 88 Years - What a length of
Time is this to live! when now
our time we die almost as soon as
we are able to form any Judgment
of the length of their lives; and
the Ignorance we live in plunges
us alive as it were in the horrors
or shades of Death.

The Book of Thot passed
successively from One Nation to Another
The Greeks, the Arabians, & the Romans
doubtless changed the first Hierogly-
phics, putting Jupiter in the place
of the Light we have mentioned; and

in Suspension of Time, he was again changed to the Pope; who afterwards became a Bully; and in a Pack of Cards made at Colmar in Alsace, the Maker had put in the Place of these 3 false Hieroglyphics a Figure representing Winter, and the 8 making an Offering of the Spring.

If there could be the least Doubt of all these extravagant Corrections, since the time of the Egyptians, of this Sublime Work; we need only look to the vulgar Abuse of the present times; and if we should step a little farther, we shall at tribute it to the deep Science of the late M^r de Gehelein, rather than to the Subtlety of his Genius;

his Idea of this Book, which generally
 included all Science whatever, first observing,
 that Cardan stiles Subtlety of Genius
 an Infusion of Nature; as the Subtlety
 of a Body is a natural Flexibility of the
 Nerves. And if this excellent Master of
 Antiquity, had not indulged a false
 Prejudice in favor of Men of common
 Reasoning; he would never have been con-
 tented with the simple & casual Proofs
 of this valuable Book; but would have
 examined it more profoundly; in
 which Case, his Knowledge and Abi-
 lities would have eclipsed all our
 weak Attempts in the Sablen Science.
 And indeed, it is so much the Custom
 of the Times, to hold those cheap, who
 dare open their Mouths, upon the
 Existence of magical Knowledge; that

The learned Man, I have just mentioned
was so fearful of those vulgar Pre-
judices, that he employed his Talents
in the Night upon what he ridiculed
on the Day.

And we must enquire,
what sort of a M^{ty} ☐ it was, w^{ch}
was established in the Room of
the small but pretentious Society of
learned Men M. de Gebelin
attempted to assemble. Whereas,
a true ☐, has and ought to have,
for its Object, the Maravelling
the sublime & magnificent & the
the Ancient Egyptians possessed
so fully; but where is the M^{ty} who
being seriously asked upon this
Subject will be able, as we do, to

attest its Reality.

But every *M.ⁿ* in the World, as well as the rest of Mankind, would be desirous of Brotherly Love in charging the Author with having left Measures to keep than any other Person, as he is not attached to any Views of Fortune, Rank, or Dignity, but only to Truth itself; and whatever Imputations he may lay under on that Account, will make no Alterations in his Sentiments. For he firmly asserts that Magic exists in Nature, that he feels himself animated with it. That he owes his life & mental Powers to it, as to a second Cause of his Existence; and he will never allow, that the Study of the pure

Magick of Nature is a Tolly, because
 the prevailing Ignorance of the World
 chooses to think it so. Therefore
 let M. & all others remember
 that Truth never gives up the
 least Point to any One that argues
 in favor of false Principles.

The Cardmakers obser-
 ving Prudence to stand upon one
 Foot, imagined it to be a Man
 hanging by one Foot and were
 confirmed in it, by when they
 farther saw the Appearance of a
 Serpent, which they supposed
 to be a Snake: and under this
 false Idea they put a Beam

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crosswise, & placing the Man with his
Head downwards, his Hair appeared
in the frightful Position we see it.

M. de Gebelin is of Opinion
they saw 3 of the Virtues, but missed
the 4th, and he clearly proves in his
Article upon Tarots, in Vol: 8.
of the Monde Primitif, which is a
Prelude to this Work in Vol 5. that
Providence was represented standing
upon one Foot, with the other raised,
in the Act of making a step forward;
by which is represented a Man
walking, & prudently considering where
he shall set Foot; which is called a
very prudent Act, if he is among
dangerous Insects, particularly if
he is apprehensive they mean to offend
him.

We had had the Pleasure
 of knowing the late *Mr. Gabelins*
 Merits during his Life & if we
 could have taken the Liberty of
 offering our Opinion in publishing
 a very strange Letter; we should
 have taken ~~the~~ Liberty Care not
 to have offended him; therefore
 we will proceed in addressing
 the Names of this illustrious &
 learned Man; & observe, that as he
 immediately saw one of the
 Cardinal Virtues were wanting,
 he should not have been satisfied
 with this imperfect Part of the
 Creation; for if he had examined
 a little farther, he would have

53
discovered Charlemain & his Queen
in these Figures; We do not mean from
their own likeness; but from the Ideas
of the Advocates of these 2 false
Hieroglyphics—

Instead of Mercury Trime-
nistus, who directed the Book of
Thot, the Card Makers have conceived
him from the Staff in his Hand,
to have been a Juggler, & have given
him the Bag; & not seeing more than
the N. S. of the N.º 45. which is the
Arabic N.º he formerly bore, they
have marked this Leaf with S.
& have made as great a mistake
in setting out, as they have in
finishing these Cards—

This Mercury, who was
 at that time the Sovereign of all
 Egypt, and Chief of the Magi;
 necessarily had a Rod in his
 Right Hand; which the false Magicians
 have since taken from him, &
 the Mountebanks afterwards,
 and well as several other different
 Characters. A Rod, or Wand in
 his Hand, is the Hieroglyphic of
 the highest Employment as a
 public Charge; and not to bear it
 is the Emblem of a low & mean
 man Character. In the wooden
 Plate, it is expressed very properly
 upon the Point of the Fingers of
 the Left Hand, which carries the

57
upon his Breast: his Right Hand
is at present upon his Pocket or Pouch
& they have given him a round Hat, like
that of the Knave of Spades bottom
upwards, which means, that he may
see, & not be seen: he had also a sort
of Tiara like the Patriarchs, with a
Gothic kind of ^{something} Drift, like the Captain
of the Roman Bands: he also wore
the Habit of a Magus, or Chief Sacerdote
pier; behind him, there was the
Figure of a T, which is the Sign of
Life, in length as 10. to 3. with
Nothing upon it, but upon the
Center of the Diameter Line, there
should be a Point—

Before Mercury was actually sitting with a Table before him, which reached to his Breast: & instead of the Book of Thot, which used to be upon the Table, they have put a Mountebanks Box, and upon the other Side of the Table they have left a Vase, like a Glass Vessel, and on one Side of it, a Box of Croquet, or Croquet person - With the ancient Egypteans it was actually a Vase, of white Earth filled with a celestial astral liquor composed of $\frac{1}{3}$ of wild Honey, $\frac{1}{3}$ of terrestrial ∇ & $\frac{1}{3}$ of Celestial ∇ ; which 3 P.

59
+ d. by 4. the No. of the Elements
they were composed of = 12 & the ∇
of Heaven was 5. & the ∇ of 7 re

They put also upon this
Table as is supposed, Roots of 4.
Vegetables; but it is a mistake.
It is presumed also they meant
to put Dice, or small Balls of
Cork; there were formerly 10 Rings
ranged as follows, 1. 2. 3. 4. & 10
They have likewise put Stalks of
Herbs under the Table to conceal
their Ignorance which was very
natural.

The Code of Laws of this
Sage

Sage was nearly that of the Antient
 Patriarchs, such as *Mosheh*; for
 this Prophet of the Lord never changed
 the Customs of the Magi; except a
 few Attributes; doubtless by the
 Inspiration of the Eternal, that
 the People of God might make
 a Distinction between *Mosheh*
 & his Brother *Aaron*. & others
 from the Idolatrous Priests,
 which were those, who notwith-
 standing they acknowledged &
 feared the Lord, had not received
 his Law. since he had so justly
 shewn his Displeasure by the
 Siege.

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As to the 4 Cardinal
Virtues which Ignorance has
reduced to 3, as they are given here
viz. Justice to N^o 8. Strength
to N^o 11; Temperance to N^o 14.
with their Man hanging N^o 12.
But ^{it} is very evident, that Strength
whose N^o 11, they have properly
given, assigned to the Existence
of Prudence at N^o 12: & the other
real Result is, that Justice was at
ill placed at 8. as Temperance
at 14; as these 4 Virtues ought
to follow, & be connected with each
other, as is done in their proper
Order

Order, at the Heads of the several
Volumes, they give the Title to

The Numbers are
not only ^{omitted} as the Egyptians placed
them, but entire Hieroglyphics
are left out; & even in those
that remain, there are Omissions
Additions & Corrections, which
have cost incredible Pains to
restore to their proper Order.

To reconcile this Con-
fusion, as far as possible, we
have begun by revising the whole
Book, without losing Sight of the
first Principles, as well as we
could

could collect them, for which purpose ⁶³
we have taken 3 Leaves at a
time; & by this Means having been
able to replace the 1st by the 2nd
Seconds, that were still existing
we have been able to correct the
2^d by the 1st & the 3^d by the 2^d.
Go on by the 4th &c, so that
the Numbers were wonderfully
convenient to place them properly.

We have given to the 1st
Leaf, all that belongs to Unity,
as the Divine Cause of all Things,
according to human Knowledge,
& then proceeding from one Leaf
to

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to Another we have arrived at the
78th which finishes the Work;
in which every thing possible has
been done, with the Assistance of
Some Able Philosophers for these
20 Years past, to arrive at the
interior Sense of this Book; and
yet after all our Pains, we have
only been able to skim the Sur-
face —

Some Prebenders to
Science, having heard that the Sign
of Death was 13; they of course
marked it with that. 8th — But
this Book takes Man from the
Creation, & is very well known
that

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That Adam was not created subject
to Death in the 13. but in 17.
as is explained in another place.
Now it was required only to mark
the leaves, & not to trace the certain
ty of Death to the 13. to which
we have been subject ever since
Adam.—

They have taken away,
several Manuscripts, that belonged to
the King's library, & have put on
their place small German Florishes
& Engravings, & have by these Means
falsified a Book, that a Thousand
Marks of Gold are not equal to
the Value of. For this Book must

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not be estimated merely from its
being considered as a Game of
Cards; but if it is thought of
any Consequence to inform us
of any thing interesting in the
antient & primitive Ages of the
World; there are Few that will
not lament with us the loss of
this precious Book; the Strife is
in; & the Trouble that it must
cost to learned Men to restore it
in the Part only; which was the
Case with our late Master of
Antiquity -

These Hieroglyphics
were the current Writing of the
Time; but known few & commonly
so

to the Sages only; and contained ⁶⁷ the
Sublime Mysteries of the 3 human
Sciences, which were not to be prodi-
gally distributed. And even now,
Men of real Science, and many of
those that are worthy of becoming so,
write under vulgar & mysterious
Characters. to avoid Disputes and
Abuses, and to prevent Errors
being thrown before Swine.

And to convene as that
the Cardmakers have reversed
all the Order of the Book of Thot.
let us make a physical Examination
of the 22 first Hieroglyphics.
And

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And we shall send them like a
well arranged Gallery of Pictures, with every Subject
in its proper Place; & we shall then
see the Ignorance of those who
have transposed the Numbers;
and on the other Hand, when
these Numbers are arranged
in their true Order; we shall be
obliged to own these Pictures
have not been made at a Venture,
and with no Design.

We shall first place the
N^{os} in the Order the Egyptians
placed them, & you will see all
the N^{os} as the Card Makers
have changed them; and then
explain

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explain the 2 Galleries, beginning
with the Card Makers Arrangement
which we shall be obliged to accuse
a little, in Order to correct it.

1. 2. 3. 4. 5. 6.
V. XVIII. XVII. XXI. III.
7. 8. 9. 10. 11. 12. 13. 14.
III. II. VII. XIV. XI. XII. VI. XV.
15. 16. 17. 18. 19. 20. 21. O.
I. XX. XIII. VIII. XVI. X. VII. O.

By the above we see the
Leaves the Egyptians marked 1. 2. 3.
are distinguished by the Roman
Characters. V. XVIII. XVII. &c
which in the Art of Divination bear
a very different Sense from each other

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The N. 1. 2. 3. were
copied very exactly by the Arabians
after the Egyptian N. which were
distinguished by lines; as has
been partially followed by the Romans
but in a different Position; as will be
shown in the first Theoretic & prac-
tical Lesson of the Book of That;
& by which we shall see these N.
were not only the current Writing,
but were so arranged as to form also
a Cabalistic and Arithmetical
Writing. For we must not conclude
that these Cabalistic Characters,
tho' they come to us from the Hebrews
directly, are all their Invention;
& the Key is the Point to know is

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The Distinction between them, which
can only be done by a True Cabalist.

The N^os V, XVIII. are
placed there by the Card makers,
which are to be totally rejected; and
after 21, continue the N^o of leaves,
as we have marked them to 77.
and the Zero, or Cypher (0.) which
is the Hieroglyphic of an Idiot,
who ranges the Country with a
Fortune Teller in a Mat which he
carries at the End of a stick over
his shoulders; and not worth
coined money; which did not
exist in the primitive times.

We

We will now take the
Card Makers Plan. according to the
Nos & Figures they have given their
Figures in their Gallery.

I. II. III. IIII. V. VI. VII. VIII. VIII.
X. XI. XII. XIII. XIII. XV. XVI.
XVII. XVIII. XVIII. XX. XX. I. O.

And observe that if we
had begun with the No. XXI,
when we came to the No. II & I.
we should have said that Iuno
had made a Visit to the Jugler;
but we will leave to those who
are more curious than ours does
to follow this false Order of the
Nos which is so contrary to the

Method we propose: and we will
presume they have made the Cards
speak for themselves and begin at XXI.
and so down to 1.

I. The Juggler, opens the
Scene, and makes a Visit to II. Juno:
and this Goddess, being either pleased
or angry with him, makes him a
Sign to stop, with one Hand,
and with the other gives him to
understand, she is going to Olympus,
we suppose, upon special Business.
The Juggler seems to understand her
meaning too well for us to have the
least Doubt of it. And Juno, as
she is just setting off upon the

Wings of her 2 Peacocks, is stopped
 by III. The Empress, who it must
 be confessed, looks very cross at
 the Juggler; but to proceed in Order.
 The Empress goes away in Season
 of IIII. The Emperor, who is sitting
 And who, after hearing his Wifes
 Story, goes to complain to V.
 Jupiter; who in a great Passion
 swears by Jove, he will send all
 of them to the Devil with his
 Thunder; at least that he will
 make an Example of this Fellow
 of a Mountebank; & away he
 goes, & in his way meets with VI.
 little Cupid. The Mercenary
 at whom Cupid lets fly an Arrow

We now come to a little
 Difficulty, which any body but ourselves
 would hardly have got out of; but as
 a Gallery of Pictures should be well
 connected, let us call in the Cardmaker
 to our Assistance;

Jupiter recollecting there
 are no Quacks at Olympus, where
 his Horses have carried him, dismounting
 feet on his Armour, gets into his
 Chariot again, & drives as fast as
 possible to VIII. Justice, who hears
 him very patiently, but being not
 quite so warm in the Emperor's
 Cause, as he is, gives Orders to VIII
 a blind Hermit to go and enquire
 into

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into his Business, and make his Report to her, when he understands it thoroughly.

The Hornet, who is both Counsellor & Messenger in the Business, swears by his Staff & Lanthorn, that he will sift it all out, & set it off immediately without a Secretary, as there were none in those times and succeeds so well, as to fall in with the Wheel of Fortune on the Road; but here ~~there~~ is another Difficulty to be resolved.

For Justice seeing the Man with the Wallet as an Apple Tree, that sucks up all the radical Moisture from every Ring

quend it. directs XI. *Strength* ^{14/14} Ho.
seize and hang XII. In the meantime
XIII *Death*, arrives, just as he is
hanged, which always happens in these
Cases, but as these trifling accidents
of Mortality, that one does without
consulting him, go for nothing, in
these compulsory Acts, Death pays
no Attention to what is doing, but
amuses Himself with cutting off the
Needs of some of the Kings of Morocco
and always, as the Pictures represent
some Lutheran Devotees of Strasbourg
where these Tarot Cards are made
something better than any where else
And theieur Benoit Cardmaker
in that City intended to replace the

Butterfly upon the Tree in the
 Hieroglyphics instead of the ~~Star~~
 as the Card is called; which is in
 all the other Packs, and which
 the Nuremberg Card Makers, who
 engrave the old Plates had committed
 The Sieur Benoit is Half German
 and somewhat obstinate, &
 would not change or listen to
 to the Alteration.

Death meets with
 Temperance on the Road; who
 very properly advises him, to
 shun the Devil, or Typhon,
 but this latter prevails upon him
 to go as fast as possible to XVI.
 the Maison Dieu or Bedlam

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when he would find a Man & Woman
they had just thrown out of the Window
and Death not having been consulted
here, more than in the Case of the Man
that was hanged; makes all the Stake
he can, but it could not be known
what success he had, as that House
stands close to the Water, & if they
could swim, they might possibly
escape being drowned but this has
a very different Sense from the
Occult Philosophy

Death who is doubtless
not so much in a hurry to look for
us, as we for him, quits this lower
World, to go into XVII the Stars;
which some think are Worlds not yet

comes to maturity; but will soon, it
 is to be hoped, We will suppose it
 was the Fixed Stars; He goes to XVIII.
 the Moon, which is Our Satellite,
 & from thence he proceeds rapidly
 to XVIII. the Sun; where He does
 not stay long; not because it was
 either cold or hot, but to tell
 them Our World was full of
 Fools. —

And indeed a Gallery that
 should contain a History like this
 would be a foolish Collection.

Let us now examine
 the Order of the Egyptian Cards;
 but we must first replace this
 false Arrangement, in its true
 Spirit, as we have done with

The Cards for Divination

The Cardmakers or their
 Ancestors, as the Wolf says to the Lamb,
 having discovered 3 Cardinal Virtues
 respecting to fort a 4th have done
 right, perhaps without knowing it,
 I have added one to the first 22.
 which is the Cypher, or Folly: which
 was a good Mistake: then they put 7
 Cards on the Right, & 7 on the Left.
 And have added Justice for the
 8th Card on the Right, & Temperance
 for the 8th on the Left. & on the Center
 of the 21. or the 11th Card. They have
 put Strength. most likely for the
 sake of Symmetry in the Gallery.
 which

which is like a Dutch Man, who purchased Books for Amosely only, and ranged them in his library with the best bound ones in the Center and those bound with Vellem on the Sides, to look like painted Cloth

They have put Justice between the Chariot & the Hermit; Strength, between the Wheel of Fortune & the Man hanging; and Temperance between the Devil & Death, which gives Room for pleasant Observation

Now to explain these all legends in the true Spirit of Fortune Telling by Cards.

O. & I. The Fool making a Visit to the Mantelpiece, which have

see happen daily: But it may be asked
why the Wise Men do not amuse ^{the} ~~them~~ ^{World}?
For if they were to preach up morality in
the Mountebank stile, they would certainly
have Proselytes.

XXI & II. - The World makes
a Visit to Jena, which is reasonable
enough, as she is a very old Idol.

XX and III - Judgment falls
upon the Empress: which is somewhat
awkward -

XVIII and IIII - The Sun
comes to the Emperor; to offer him his
light; which is no bad idea.

But XVIII and V. The Moon
making a Visit to Jupiter; does not
at all suit -

I am well aware that
Don Peronetti, who has undertaken

to explain these Subjects, is not of my
Opinion; but what will he say to
XVII. & VI. The Stars making a Visit
to the Lover: probably he will allow it
to be a little *paradoxicus*.

The most curious of all
Maison Dieu's Bedlam riding in a Coach and
why not, since those that have their
Heads once turned seldom get right
again.

And lastly, XXIV and VIII. The
Devil introduces Himself to Justice
It may be so, for we immediately
reply: Temperance visits the Hermit.
Death sits upon the Wheel of Fortune
and the Man hanging, gets the
better of Strength.

Perhaps on this Des-
cription, we may have made more

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than one Galimatias, or Hotch Potch
best to proceed to the Order of the Egyptian
Numbers; where perhaps we shall be in
the same Situation with Men & the
Cardmakers are with us, in publishing
a Book so absurdly; which in itself
is inferior only to Nature ~~itself~~.

N^o 1. Truth shows herself
for though she was already in the Uni-
verse, and even comprized it. The Uni-
verse was not Truth herself, but an
Emanation from her; as the Warmth
that proceeds from a Man, is not himself,
but cannot exist without him. Truth
therefore existed from all Time & its
Emanation was coexistent with it, as
well as its Effect, which is from it,
by it, and is Truth Itself.

N^o 2. The Light was produced

from the Spirit of the Divine Δ , &
 by the Divine Will. for which see
 the Translation of the Remanor
 Page 40. already quoted, In the Edition of
 1578.

N^o 3. Acunidity, or the humid
 Nature was drawn from the ∇ .th &
 covered the ∇ .th and was produced
 from the 2 Elements of ∇ & Δ .

N^o 4. was drawn from the
 Δ , which was fixed in the Δ , as
 this is in the ∇ .

From these 3 Elements.
 put into Motion by the Divine
 Will, the Scoria, N^o 5. were produced
 N^o 6 - a terrestrial, lunar, solar, martial.

Mercurial Map, the Matter of the
Globes, which was put into their
Places in an Instant, and is called
the 1st Element, or ∇ , which is the
Globe we inhabit

The ∇ the 1st Element was
given for Matter to support & nourish it
the Δ the 3^d Element, to the Δ for
its Preservation — And thus we have
very little trouble to shew all the Beauties
of the Original.


Nb. was all that is upon the
surface, and in the interior Part of
all the Worlds; all that had life in
their Genus & species, ^{but} not yet brought
into Act; Death having no existence
then, as Nothing was subject to it.

N^o. 7. Was Man, with all
rational Creatures that have Body
Spirit and Soul, in all the habitable
Parts of the World; that are element-
ated or where the Elements could
penetrate.

N^o. 8. Was the 7.th Day, and
the general Repose, or Rest; for
the Creator, rested, or paused, to
contemplate His Works, when all
was still, and was called being
at Rest.

N^{os}. 9. 10. 11. 12. are Justice
Temperance. Strength & Prudence
which were spread over the whole
Earth, in all the Worlds, & in the

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Universe; and these Creatures only
who had a Soul, were endowed with
Faith in Me, & Hope in God, &
Charity towards all the rational &
irrational Beings: and every thing
was from this Time put into Motion.

 And the Creatures were
sensible they lived by God, and for
God only, & for ever, to worship & adore
Him; & they knew themselves to be
Immortal; And the Creator gave
the Creature, Power and Dominion
over all Things in their World, if
they knew how to order them, and at
the same time pay Obedience to Him
only, who had brought them forth
from Himself. That they might return
to Him again, if they were worthy of it.

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Cahier

N^o. 13. Begins the 2^d Part
of the Book of *Thot*. - In this N^o.
Man became weak & tottering, and
seeing Death approach him, he
began to repent. - The Almighty
pardon'd him, consol'd him, and
prolonged his Days to N^o. 17. -
The N^o. 10. being the Allegory of
the Circle of the Divinity, and N^o.
7. of the true Science of Man; to
arrive at a certain Period to be
in this *Divine Circle*, and to
imitate it by ~~being~~ his knowledge
& Wisdom, in this lower World.

N^o. 14. In the preceding
leaf Man was only grown with

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but in this, he is proud & insensible to
All that do not belong to him inwardly;
he mistakes the Intention of
the Creator; his Heart grows hardened
and he is insensible to Compassion;
the least Pain whelms Tears into his
Eyes; and he thinks himself Sovereign
by his own Strength, rather than by
his Science and Wisdom.

N^o. 15 - He is attacked by
Inquietude and Infirmary.

N^o. 16 - Judgment is pronounced
upon him; after having suffered
every human Pain & Trouble, he
shall be purified by Death N^o. 17.

We now come to the 3^d
 Book; Man having sinned, is
 clothed in sackcloth. And having
 lost the true light given him at
 first, he marches like of an artificial
 One; and his Staff shews how in-
 secure he walks in the Darkness
 he is fallen into: he tries to re-
 cover what he has lost, and finds
 N^o. 19. the Image or Appearances
 only of True Wisdom, in erecting
 Temples to Idolatry; ~~from which~~ ^{and then}
 he is precipitated into the Abyss
 of this False Deity, by the Splendor
 of Truth: under the Microscope
 of the Sun, which sends forth

Thunder & Storm, to destroy those⁹³
Houses of Iniquity -

Man, now beginning
to pay Adoration to Idols for
the sake of temporal Advantages
in No. 26. Fortune, no longer curbs
his Desires, and his Pride increas-
ing with his Ignorance and Pre-
sumption, he mounts, as in No.
26. into a Car, with all the Attributes
of Vain Glory & Despotism; armed
on like the Vile Alexander
called improperly The Great, only
because he was aned, & caused
to be massacred such a Number

of Men, either because they
paid no Attention to Himself
or from their wishing to possess
the lawful Rights they had long
been in Possession of.

O. The Cypher, or Folly,
which is here the very Centre of
the human Understanding, the
true Repose of every Pretender
to Knowledge; for how does he
think, what does he know, or
what does he do? To answer this
we must examine the 4th Book;
where the Lives of all Mankind are
written by the Sages, and finished

with this Sentence;

"He who depends upon
 "Artifice to purchase Ease, will
 "be punished with Death by the
 "Wisdom of Nature, before he has
 "found it -

The First of the 3 prin-
 =cipal human Sciences, is Religion
 which cannot be subdivided, but
 has all its proper Attributes,
 such as Vertue & Science; the first
 of which leads us to Religion, and
 Science prevents the Corruption of
 human Nature leading us to
 Idolatry - but if Wisdom lends her

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Assistance, all Men will adore
One God only, in the true Form
The Creator of Heaven & Earth
ought to be worshipped.

The above physical &
intellectual Lessons of the Sublime
Sciences, are not immediately re-
lated to the Understanding the
Book of *Job* in its Historical
Sense, but those who have the
least Scruples upon it, should
leave Nothing neglected; & to this
Lesson we will add another in 9
Numbers, which it is proper to
interchange; as mentioned in Page

5th 3rd Column

of the 3.^d Part

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The 2.^d human Science
is purely the Study of Nature in
her most Secret Mysteries; in which
there are many Divisions, or Branches
of the Sacred Cabala; in the Study
of which we must not forget the
principal Branch which is Religion
without which, as it leads to the
Consideration of the Duty, we can
do Nothing. because it follows upon
us the Consequence of Religion.

The 3^d Science, is the Emanation or Spirit of the 2.^d. as this is
of the 1.st This 3^d Science contains

also, all that relates to Man, and whatever is useful and necessary to him -

The 3 First Human Sciences are necessarily included in *Justice, Strength, Prudence & Temperance*. or the Evening of the Great Day of Universal Rest, which is the 8. Day of the World, when the Human Sciences were the First Fruits of the 4 Cardinal Virtues; and by Means of these Sciences, or the Spirit of them, rather, Mankind were bound to acknowledge the 3 Principles that relate to their Moral Existence;

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properly exemplified by Faith.
Hope & Charity -

From the Moment Man
neglected Religion, or the 1st Science
They lost Sight of the 2^d or the
Sublime Sciences; and the 3^d became
an absolute Chaos: but the First
being engraved upon their Hearts,
they could not efface the sacred Character
of Religion; which always called them
back to their Creator; and the Magi,
who paid the greatest Attention to it
knew that Man ought necessarily to
surpass the rest of the Animal
Creation; not only in the Relation

That All Beings have to their own
 State, but in his peculiar Character
 of being allowed, superior to all
 other Being, of approaching his
Creator; who gave them a spe-
ritual Soul, after His own Image
 endowed with Immortality; and
 which in its finite State, ought to
 imitate the Presence of the Creator
 in the Infinite or Immortal State.

As soon as the Sage
 had conceived a 2^d Science, they
 soon discovered the Spirit of the
 3^d. which is generally misunderstood
 as it is believed that every Art,

Scene, & Profession have only their own Interest in View, & to satisfy their own Desires: The First they seldom attain, & to satisfy their Desires generally shortens life, and brings on Trouble; & they assuredly are not the true Spirit of the Arts & Sciences; necessary to our Attitude of Existence—

If The 3 true Spirits of the Sciences ^{are} neglected or lost, ^{it} leads to universal Error; and hence in religious Consideration arose the Imagining Divinities of all species Male, Female, & Hermaphrodite,

As if God, the Great Author and
Creator of All Things could be of
any Sex.

Having once lost the true
Idea of the Greatness & Majesty of
God, we lose sight of the Sublime
Sciences; which have taught us, to
know only Him; and no longer
to have an Idea of what is called
the Great Chief & Source of the
Divinity.

I was likewise with po-
litical & Civil Sciences; which were
thought to be at their Height, when
Gunpowder was invented; which
physical Discovery determined these

new Discoveries to suppose they
were born to control the Rest of
the World; and on the ignorant Circuit
that their Voice alone was sufficient
to calm the Rage of the fiercest
Lions. But Men no longer having
but one natural Idea of his Power
believed himself a God, and had
the Assurance to take that Name upon
him; while other Men who were
dying with Famine, thought them-
selves more abject & vile than the
Deer they lay upon, and for
further Illustration of this Subject
we will go back to the first Principles

When God created
 Man the most perfect of all
 Beings, he imprinted upon his
 mind the divine Characters of
 Truth, Wisdom & Knowledge;
 but still with the Power of their
 being adulterated or abused by
 Error; as the Creator himself, who
 is Alone Perfect, could not
 from His Own Properties create
 Man as perfect as Himself; nor
 could these Characters be wholly
 effaced; being stamped with the
Divine Seal. And if we consider
 the Nature of this Impression as
 it was in the early Times; we

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find that Man went directly to
the Adoration of his *Creator*; and
We see him fully instructed in moral
Virtues; and in Celestial, Intellectual
= ual and Physical Knowledge.

In Celestial Science he
saw the Happiness and Beatitude
he aspired to: but when his Know-
ledge was corrupted; his Ideas
were so far defaced, as to figure
to Himself: that the Enjoyments of
Heaven consisted, in Satisfying
the sensual Passions, he had
acquired by this Corruption.

In

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In intellectual Science
he saw the ~~disproportion~~ ~~between~~ ~~the~~ ~~human~~ ~~mind~~
be ~~as~~ ~~far~~ ~~as~~ ~~his~~ ~~natural~~ ~~Under~~
standing kept him hovering
between Heaven & Earth.

In Physical or Natural
Science; he saw Nature in all
her Operations, and learnt from
this wise Mother all that could
demonstrate to him; that he had
Faculties above all other Beings
that inhabited the same Globe.

Adam had lost the
Favor of not being subject to Death
or the Properties of ~~the~~ ~~earth~~; but he ~~was~~
still

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still retained the Prerogative of
being superior to all other Creatures
as he was the Chef d'œuvre of the
Almighty.

If the Faculty of Man in
this World, and for the Use of this
World, consisted only in the Connexion
of his Ideas, and of all his other
Powers, for the Consideration of his
being more perfect than other Animals,
what shall we say to the Inhabitants
of the frozen Regions, when they
tell us - All our Sciences are
useless to them; and that they
have over us, that Advantage

of knowing instinctively, that there
 are still more sublime Sciences
 than those we are in Possession of
 and when our Pride, the Forerunner
 of our Ignorance has made us
 lose originally; and even doubt
 of to this Day -

They would add that
 all our Fatigues and Labours lead
 to false Conclusions. the least of
 which is to respect the Names
 of our Ancestors; which are too
 frivolous for them to have the
 smallest Attention to

The irrational Animals
 have a thousand Reasons to offer

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in Favor of their Supremacy over us.
on the Passage thro' this transitory
Life; if we had not our Sublime
Sciences to urge against them, which
so far exceed their Instinct & natural
Knowledge & which ^{again} positively surpass
all that we can conceive or have any
Traces of from History.

If we assert that Man
has intellectual Faculties, and even
celestial, above what we see daily, we
do not mean however, to give them
unlimited, or even chimerical Powers
such as passing thro' walls or Glass
like the Airy. tho' they may effect
wonderful Things without admitting
irrational Operations; and of the

Author has asserted in a Letter
to the late M. de Gebelin that
Men might raise themselves in
the Air, and be conveyed like the
Wind from one Place to another,
without either Natural or mechanical
Help; he certainly believed it poss-
ible though he could not demon-
strate it.

Next to Religion, it is
certain that Oracles & Universal
Medicine have been highly maintained
by all People; while the 3 have also
been the most warmly contradicted,
when asserted upon false Principles
and have been the worse supported &
attended to, because Mankind have

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always given more Credit to what
was the Object of the Senses

These Sciences, however
celestial and intellectual they may be,
and having nothing physical or natural
in them; but the Advantages derived
from them, either morally, from the
interior Satisfaction they gave, or phy-
sically, from temporal Good, must be
subject to great Changes; for though
the End they propose was and still
leads to Truth; yet Mankind, liable
as they are, to be led astray by deceitful
Appearances; which often offer more
Good, than they had Occasion for, or
expected; allowed themselves to be
corrupted, and from more human
Weakness, were liable to adopt false

Principles of Religion; given by
 Oracles, as ^{artificial} ~~secret~~ as false; and to
 have Confided in a Medicine, as
 unknown, as it was dangerous to make
 use of: and All Three appearing
 from Time to Time as true; because
 Truth occupies the whole Universe

We speak freely of all
 the false Religions, that have suc-
 cessfully had place among Men,
 because we ^{well} know there is but
One God; who is the Sole Creator
of All Things; and consequently
 there can be but One proper Form
 of paying Adoration to Him;
 And consequently, we do not allow
 as some bold People do; that All

Modes of Worship refer to God, which
 would be more absurd than to say;
 that every Tax in a Country goes to the
 Sovereign of that Country; when it is
 very well known, how much he loses
 in the Hands it goes through -

The same may be said of
 false Oracles, because we know the
 Imposition and Avarice of idolatrous
 Priests, in making their false
 Gods speak -

We have observed, that
 true Medicine has been corrupted,
 because we have been able to prove
 that notwithstanding the Care taken
 to prevent it, by Men of Science;
 there are still a Number of Quacks
 that hold the Lives of their Fellow
 Citizens

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Citizens as Nothing.

But to return to Hermetic
Philosophy; which the Common People
and even young Students look upon
only as the Transmutation of
Metals; while Vegetables and
Animals are equally affected by it.

Gold indeed has many
Things in its Favor, and is both a
precious Metal in itself, and helps
our Necessities: but this falls very
short of what Hermetic Philosophy
furnishes to those who are Adepts
in it, and those who really follow
this Study may be divided into
several Classes. The First of which

who may be called the Uleth, are satis-
 fied with possessing the Science, with-
 out looking to the Universal Medicine
 or the Powder of Projection; and say
 in their Heart. O God thou hast
 been pleased to illuminate me,
 and in my humble State I see all
 Nature at Work; I feel thy divine
 Goodness to me, which satisfies
 all my Desires. I am abba-
 -But, I will attempt Nothing, but
 by thy heavenly Will.

The 2^d Class, whether rich
 or poor, but satisfied with what is
 sufficient, only aspire to The
Universal Medicine.

And the 3^d Class pray

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to be in Possession of all the Science
of the Adepts, in the Books that
are written upon it.

As to those who only
wish for Gold, as they profess
outwardly to do Good and help the
Poor, though they give them No:
thing from what they have, they
do not belong to the 3 Classes; who
have some Pretensions to wish for
it; therefore they remain for their
whole lives at the Gate of the Temple
with those, who having never
succeeded in the Work; find
Fault with the Practice Every
other Person follows; and leading
those who listen to them, from

117
The true Way, give Pretence to the
Ignorant to abuse the Sciences and
All who study it.

Not of N.B. The Author here evidently
adopts the Possibility of what is called
the Great Work, or more plainly, the
Making Gold, and however it may
in general be controverted by
those who are really Philosophers
from Demonstration & the true only
what they see and comprehend
with all Respect to the Superiority
of Talents they ascribe to themselves,
as the World allows them, it is to
be presumed there are some, worthy

in the entire Cabinet of Nature
 she only discovers to her select
 Disciples, and are no less true,
 though she does not choose to
 make them the Objects of public &
 vulgar Discovery —

And though ☉ is so
 general an Object of Mankind,
 yet God, our Neighbour and
 Ourselves, which are so much
 more worthy our Attention, &
 when rightly understood, will
 generally put Mankind in pos-
 session of this Universal Medicine.

We will therefore endeavour to con-
 duct those that make it their
 Object in the first Way we are in
 Possession of - and which may per-
 haps lead to the second; or we
 are strangely at a loss for Want
 of Science, and doubtless rather
 for Want of Virtue to attain it
 and we will mention those by &
 by who have written upon the
 sublime Sciences, altho' the
 best Knowledge of them.

There is Nothing that
 seemed more chimerical, in the
 Idea of Numbers of People, than

The Existence of a Universal
 Medicine. Therefore we exhort
 Those who are capable of a little
 Reflexion only; and who do not
 pretend to understand the Myste-
 ries of the Great ~~Hermes~~, so
 called; and still much less of
 the Simplicity & Wisdom of
 Nature; to consider & be persuaded
 that this Sublime Medicine,
 which is adapted to all the Physi-
 cal Evils of the Body is a Universal
Medicine, and has Nothing to
 do with the Pharmacopoeia of
 the Shops; which produces only

uncertain Effects, and which in
 this Case, could be sporting with
 Life. But have Patience, and if
 we should fail of conducting you
 to the supreme Degree of this mi-
 raculous Subject, We call Heaven
 to witness, we will explain and
 lay open our First Method, in
 Hopes, that the same Heaven, whose
 Assistance we implore, will permit
 us to copy, from the Book of *Thoth*
 what the Sages & Ancient Egyptians
 have written upon it.

The vulgar Sages, and
 even true Philosophers, have never

pretended to carry the Origin of
Geometric Philosophy farther back
 than Trimegistus, who was
 Contemporary with Abraham, the
Patriarch, as will be shown at
 the End of this Volume - but,
Trimegistus gives us only a
 good Extract of it, having as
 himself says, derived his Know-
 ledge, Or, received his Laws of
Mercury in the Book of Moth.

False Considerations
 have prevented both the common
 Learned & the deep Sages from
 quoting all the Philosophers, who

were in Possession of the second Part of
 of Human Science, least they should
 seem to clash with the 1st and 3^d
 Degree; but what seems more
 particular, is, that in all Religions,
 true Philosophers have been found.
 There is also another Difficulty
 which we have explained in our
 Interior Work, but of which we shall
 for the present be silent;

To remove every Scruple
 therefore, which always retards the
 Progress of Science, we must
 recommend to our Reader, to
 connect History with Truth, and

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instead of doubting, and even
believing Nothing; we will explain
in proper time, that all the won-
derful Effects, attested by the
Sensits, are the Fruits of real Sciences
both of Man & Nature, brought to
Maturity in their particular
Operations -

Mankind have varied
in their Belief of the Deity; and
if you venture to say in Turkey
that Mahomet was not a
Prophet of the Lord, you would be
empaled alive -

Mankind have also
given a different Interpretation

to the Oracle, and if you frequent
the People that give Credit to them
as well as to other Miracles of
their Idols, and endeavour to prove
these Oracles are false, you will
be put to Death.

As to the Universal
Medicine, it is very different;
you may indeed proclaim wherever
you go, that no such Thing exists
because there is no established Society
to prove it; you will be listened to
and believed without any further
Enquiry.

But if any One should
bring a dying Man back to Life

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NB

and Health, and should transmute
the base Metals to Gold of 24
Karats; you would be astonished
but not convinced; as those who
have done both the one & the other
have been treated as Impostors
and those who have been Witnesses
to it, as Fools and Idiots, not
indeed by All, but by the greater
Part.

It will be
necessary.

Therefore to establish
the Truth of the Universal Medi-
cine, & prevent its being thought
chimerical, ~~that~~ Those, who
will neither employ themselves upon
it, or believe it, may be convinced
of its Existence; in which Case,

Society will submit to such authentic
 Proofs; & admit of it; and we may
 then say, to prove there is such a
 City as London or Paris, we must
 go there; but if we will not make
 the Journey, we must not assert
 they do not exist. Therefore, tell
 we can have a general Opinion
 upon it; but as take all we can,
 from the Book of Thot, with the
 Help of some Ideas, to supply our
 Want of Information, that we may
 form a plausible Treatise upon
 the Subject.

Θ. Δ & ♀ together

NB.

from the palpable Spirit of
Animals, Vegetables & Minerals
 " and this Spirit, extracted in its
 " living Force from its Matrix, has
 " the Property, by penetrating the
 " Subject it acts upon, of restoring
 " it in a miraculous Manner not
 " only to Health, but even to Life
 " if there should be the least Atom
 " of the 3 primitive Elements in
 " the Scoria or Cap: Mort: - as
 also to give Perfection to another
 Subject, taken from Nature, in
 its immature State, or that
 Nature has not been able to
 bring to Maturity; without Means

Assistance, which is infinitely
superior to her own; for Nature pur-
sues her own Track, while Man
can take which Road he pleases;
not physically, but morally; which
is a Faculty far superior to the
Other.

Nature is said to be Wise
because she never transgresses the
Laws she is bound to observe; and
they call her also Good Mother;
because the Whole supports and nourish-
es the Parts; and the Parts neces-
sarily the Whole.

But if you call her a
Good Mother; you may also call

Her a good Servant & a good Master; without any Contradiction in Terms; because you give her these Names according to the Characters she takes upon her or you consider her in.

If Nature produces any thing full of Infirmity, the Subject can never come to Perfection nor any thing of the same resembling it.

Universal Medicine is established upon 3 Principles; it does not signify in what Kingdom of Nature, and these Principles must be reduced to One Spirit which is no longer a Principle, but the P. a. u. a.

If these Principles exist
in all the Kingdoms, the P.a. M.a. is
necessarily every where: which must
be true, as, without the P.a. M.a.
there can be no Principles. But to
return to our Subject.

The Universal Medicine
which for the present, we will call a
dry or moist ϕ , has the Property
by 2 Ways, to remove the Leprosy
or whatever Evil adheres to the Body;
1st by transmuting the heteroge-
nous, to a homogeneous Body;
2^{dly} by removing what is hetero-
genous: & this is what the
Philosophers mean, when they say

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You must drive away the Impure
or separate the Pure from the Impure.

In vulgar Medicine,
every Disorder has its particular or
specific Remedy; and the higher
Medicine, one Remedy is adapted
to several Disorders; and, in the
most perfect Medicine, you
have one Remedy for all Disorders
and, on the contrary; there is but one
or one Decade sort of Person, that affects the
Whole Body —

The same wholesome
Food, is good for all Men; and
the same Drink to allay their
Thirst; by the same Parity of Reason

133
One good Medicine is sufficient,
as Dogs Grass is good for all Dogs.

If one Poison affects all
Men alike, with the same Pains,
and the same Signs of Death; with the
same Mode of Dying; Nature has
doubtless furnished a Medicine
with general Effects; which is not
to be found in common Remedies
which, it is very well known do Good
to some, & not to Others; these,
therefore, are imperfect Remedies, &
we must look for a better; ^{which is} and such
Perfect; and such a One will be
very justly called a Universal
Medicine. — It may be said,

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We are not in Possession of such
a One; but it cannot be said; It does
not exist, because we not only prove
our Ignorance by it, but discover
at the same time, a Spirit of
Perverseness & Contradiction.

If it is said the Uni-
versal Medicine is a Chimera we
accuse Nature of having more
Evil than Good in her, which is
however contrary to Experience;
for Nature in her worst Operations
as mischievous to Man, such as
Earthquakes, Lightning & Inven-
-dations only does Harm in respect
to Us; and because we are igno-
rant

135.
of her Plan for her own Preservation
but which may have a contrary Effect
upon us, if we have not Time to pro-
vide against it, even the following

Instance 1

Before the City of Heph-
na in Sicily, was swallowed up.
Nature taught the Animals to provide
for their Safety; and if they had had
human Knowledge, they would have
taken Care of themselves, and saved
their Lives; Man therefore must
either Wish for the Existence of the
Sublime Sciences, or he is more
ignorant than the Beasts in Respect

of the First of Considerations, which is Life - It is the same with the poisonous Herbs; notwithstanding the Absurdity of an Eclectic ~~for~~ *Academical Magazine*; who declared that certain Herbs were poisonous only from our corrupt Morals - He was answered - We have then taken Nature in a Trap, by making use of her for Remedies against herself.

We must here observe that several Men of Learning & Abilities, such as, M. Goussot. Physician at Amiens, in his Ecablistic Account of a Universal

13th
Medicine extracted from Wine in
1735. have had the Weakness to
assert that certain Animals, as
the Viper, and Simplis, as Hemlock
are become venomous, since the Fall
of Man; which is as much as to
say: These Creatures have sinned
also.

Perhaps, the Answer will
be, these Creatures have not sinned,
but have only changed their Nature,
to punish Man, who has sinned.

But God created every
Thing perfect, and every Part of
Nature is directed by its Whole
and, as Man, who departing from
Himself, became degenerate, so

Any Simple, when taken from its
natural Soil, degenerates.

The Viper & Hemlock,
are what they always have been,
but Man, no longer knows how
to distinguish the Good that is in
the Poison of either; because he is
more ignorant now than at the
Time of his Creation.

We shall always main-
tain that God can do All He
thinks proper, but does not always
do what He can, — God can if
He pleases reduce the general
Term of the life of Man; but He
does not please; it is our Igno-
rance therefore of the most impor-
tant

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Subject that causes an ^{misfortune} Misfortune
and not the Evil, that we do not
look for: which has always been the
Language of Philosophers. to Menkin
and whoever condemns them, either
does not, or will not understand
them.

Every thing is good, and
cannot be better; but it is necessary
to look at every Object in its proper
Place; and view it justly; and we
shall then find there is Nothing evil
in Nature, when we once know how
to see it in its proper Light.

Nature is not only equal
in the Good, as in the Evil; but there
is Nothing in her that would be an

evil to us; as we should prove, if
we had not more Vice than Virtue
and more Ignorance than Knowledge
in our Composition.

We often ^{obscurely} ~~see~~ Men pass
at once ^{from} Health to Sickness; but we
are so ungrateful as not to observe
that we often recover from the Point
of Death, to a sudden Health; we
do not mean after a long Sickness
where Nature recovers by Degrees;
~~from~~ her own Powers; but in taking
a Walk, sitting at Table, or in
Society; ~~and~~ we take great Notice
whenever a Man dies.

What generally deranges
the Animal, Vegetable, & Mineral

141
Economy, is, one, or more Subjects that
are quite contrary or dissimilar to its
Nature: in which Case, to compare
Universal Medicine with the Military
Art; what signifies it to a good
General, if the Enemy he has to
deal with is of this or that Nation
if he is Master of his Business, and
has a sufficient Number of Troops
to oppose them.

We have not the least
Interest in maintaining, there are
several excellent ^{particular} Medicines; besides
the Universal: which come near it,
and are in the Possession of many
able Men: but we cannot ourselves

boast of them, not having them in
our own Possession. to give the
Public.

Caution

What is purely Physic
for the Mind, as we shall prove
in the Fragment, at the End of
the 3.^d Part of this Work; we can
only offer such intellectual Remedies
and applicable to the Mind only;
where indeed common Medicine
can have no Effect, though some
times attempted; but to no Purpose
and it is always a Mistake to
apply Medicines for the Body to
the Diseases of the Mind; and
all wise Physicians, of which
there are a great Number,

Take great Care not to perplex
 & pollute their Prescriptions by too
 active or spiritual Medicines;
 which cause Palpitations in the
 Heart, and carry the Vapours up to
 the Head; which is called heating
 by Irritation, & giving a Trepid to
 Nature, by driving away all corrupt
 Matter at once; in which Case,
 an Emetic is called the King of
 Irritations, as well as Antimony.

Several Writers, and
 even some in high Reputation for
 Philosophy, like Seneca, & many
 Others, have supposed that the Mind
 may be relieved & comforted by good
 Advice; and have very kindly given

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^{excellent}
~~some~~ Precepts ~~up~~ of
Morality, Greatness of Mind, and
Resignation upon it.

All which, with Respect
be it spoken, are at best but Palli-
-atives. Morality, is without Doubt
the most delicious Food the Soul
can taste; but if the Mind is not sick,
and the Spirits only are affected;
as when a Man loses his Fortune,
by a sudden Bankruptcy; which
we have known to happen without
any Suffering of the Body, in
Spite of the Clamour of the Country,
we then say, that Morality,
Greatness

Greatest of ~~Love~~ Devotion of Mind
and even perfect Resignation, are
properly speaking, but the Medicine
after Diemoulin, Spa Diet &
Water. — Which are very good when
you have no better Medicine; but
when you are under a Regimen, &
can be allowed to eat & drink as
usual, and in a moderate Quantity,
there is no Occasion in that Case
for Diet & Water. —

Both interesting and
demonstrative Arguments might be
might be used to prove the necessity
for Physicians of the ~~present~~ ^{present} both heard
and acknowledged, because there always

Mend.

1240

has been such; and these
Spirit Physicians should be more
numerous, than either those of
the Soul, and of the Body; because
the Mind in this World governs
both the Soul & Body; & we may
easily provide against the Mal-
adies of the Soul & the Body, by our
own Care; but not for the Health
of our Minds, which depends less
open ourselves than upon all
our relative Parts, directly, or
indirectly, and even upon what
we are entirely strangers to.

In collecting Materials
to prove the Necessity for Physi-
cians

of the Mind, we could bring a Number
of Ideas and Specimens to confute
all that has been so highly cried up
For want of another Remedy than
mere Bread & Water; but we shall
content ourselves with saying we
have made a Catalogue of these
Kinds of Diseases that attack
Mankind—

Upon dividing this Cata-
logue into its proper Order, we were
a little surprised to find there was
the least necessity possible for
Physicians of the Soul, because
of itself, it is subject to very few

149
Privileges in Support of this
Function of Holy Physician

~~Observed~~ That
We have Physicians of
the Mind, were such who were called
; fed silently, & that their Patients
imitated in their Conversation, & that
are called Confessions, the Physicians
of the Soul; when the Physicians
of the Mind should hold that Place
by their Science, which the first
Patients hold by their Ignorance.

We must own we are
indebted to the Book of That for these
Observations which has particularly
the Physics of the Mind in View
for the Spirit, which is properly,

called a *Souffle*, or *Breath*, as
in this World the Helm of the
Body, & first Counselor of the
Soul.

In all that has been
said upon this Subject of the
Spirit or Mind; we must have
an eye to the great Discoveries
that have been made for the
History of the 3 Medicines, & the
Physicians of the primitive People,
the Egyptians; which leads us
to the Consideration that when
Order is totally subverted; Confu-
sion must follow; and gives us
a striking Picture of our present

157
Ignorance; and we must be patient
to the Age we live in; & say we endeavor
our as much as possible, even
contrary to the Strength of Prejudice
and Custom, to get the better spirit.

Re m. The preceding Reflex:
ions we must own are a little
abstracted, & require some shortening
to understand the real sense
of. They seem to point at the
metaphysical Construction of
Man, in the three Parts of his
Existence. Body. Spirit Soul
and as the 2^d is the Medium
connecting the 2 Extremes & the

relative to both. it may very pro-
 perty be called the main Spring
 of human Action; and what
 is principally concerned in the
 Health of the Body and the
 Comfort of the Soul; we generally
 say, when a Man is grave &
 serious, he is out of Spirits; &
 then give such a turn to the human
 Frame; that when they are much
 depressed, or equally elated
 it is common to say such a
 Man is out of his Mind; which
 is the case when this middle
 Denier has lost its Equilibrium

and then comes to ask if
 there is any Physic for the mind
 and a great Theoretician, has
 made the Hero of the Piece, say
 Can there administer to the
 Mind's Disease, so far has that
 Part of us always been thought
 to predominate in Say or to man
 the latter Part of the Authors
 Observation seems to strike at
 those Political Physicians of
 the Soul, called the Clergy, who
 he considers merely as Instru-
 ments of State; and not so im-
 mediately useful as a Sect in

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in the Philosophical Division of
Society—

Universal Medicine
takes its Arigin from the Tree of
Life in Eden; the Text is very
expressive & strong; Before the
Deluge there was no other
Medicine, otherwise we cannot
well account for the long life of the
Antediluvians. Science was
then common to all; and Men
lived several Ages; but abusing
this Indulgence, and giving them-
selves up to unpardonable Vices
All Mankind were drowned in

The Flood, except the Family of
Noah—

This scene passed from Ham
Chanaan, Grand Son of Noah only,
to the eldest Sons of the Chanaan;
ites: the Amorites, the Gergashites,
the Hittites, the Hivites, the Perasites
and Jebusites, as well as from them
to Japhet to their eldest Sons.

We must however under-
stand that the Type of Life in Hedon
was ^{only a perfection of} ~~neither that nor~~ ^{is} ~~was~~ the mystical
Figure of a Universal Medicine,
for the Healing of all natural Diseases.

for in the true Sense of Scripture, this
 Tree of Life which stood in the Garden
 of Paradise, was the actual Figure of
 the Universal Medicine of the Soul; &
 to return to what we have before as-
 serted, was Virtue in the Center
 of Man; as Mercury Trismegist
 expresses it; and as is said in the
 Inverse by One of our learned
 Academicians, before he was
 admitted into the Company; If
 Virtue leaves us, what will become
 of the World? For which we refer
 you to the beautiful Ode of Mr.
 Thomas, which carried the Prize
 in 1764 -

All Philosophers agree
 That without Virtue and a moral
 Character it is in vain to attempt
 this Sublime Secret; and to obtain
 it by illicit and unfair Means,
 is an Insult to Science and Wisdom;
 & whoever has perfected it unjustly,
 without the Respect due to it, without
 great Labour & Study; and without it
 came to them by the Favor and Grace
 of God, or by a particular Friend
 will always receive more Harm than
 Good from it; which proves, that this
 Great Medicine cannot be perfected
 from Matter only, like other Repurifications.

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for which See the Book of Job.

This Opinion may perhaps
offend some People, but it is no less true
and this divine & sacred Art & Science
will be attempted in vain; if Any One
should undertake it, whose Conscience
is not free from Guilt or criminal
Action: Or, before He has repaired
any Injury, or Unhappiness He has
occasioned to his Neighbour with
out good Reason, in the Course of
his Life. Repentance may be
shown by the Action, and by Satisfaction
to the injured Party; and
He can be no Adept, who does
not do his Duty to God & his Neighbour

Which Opinion has indeed
 staggered very virtuous Men; but we
 are bound to think, speak and act
 upon every human Principle; And
 to do our Duty to God & our Neighbour
 should always be a determined Act of
 the Will; though it may not be possible
 to put it in Execution; therefore no
 Discouragement in the Practice of the
 Sublime Sciences; which may happen
 to those who cultivate them; should
 have any other Effect but to make
 him more apt & zealous to bring them
 to Perfection

There are 3 Classes of Men
 who have written upon Hermetic Philosophy;

and we may add a 4th; but the
 last having only considered it as a
 Science, which would be very eligible
 if it really existed; or, who have
 spoken of it only as an Insult to
 Science and Philosophy; without
 including even the Idea of a
Universal Medicine; and as
 the Class either from wishing for
 it only, doubting of its Existence,
 or not believing it at all; have
 said Nothing in its Favor; we
 may fairly reckon but 3 Classes
 of Men who are concerned; the
First of which we highly extol
 we esteem the Second, and have
 the most hearty Contempt for the

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Third, than ^{even} for those who have calum-
-niated this Sublime Philosophy, as
by their Attempts to refute us, they
prove themselves absolutely in the
Dark; whereas those of the 3^d
Class, either from Vanity, Self Love
or what is worse, Interest, pretend
to have the Knowledge of the Secret.

All true Adepts in writing
upon the Universal Medicine; have
only expressed themselves in the liberal
Sense, either by mentioning the Principles,
and the Preparation, that brings
the Work to Perfection, as also for
the Multiplication, which may seem
a new Opinion, and perhaps an

erroneous one to Disciples of 20. 30,
or 40 Years; but it is no less true.

When we say true Adepts,
have written, literally upon the
hermetic Work: we must find
the Text in their Works; & those
who interpret it mystically, often
destroy the literal Sense.

It may be alleged
that if the Work is as simple &
natural as many have said it to
be; that One Page alone would be
sufficient to explain the whole;
but that on the contrary they
have written Volumes upon it.

It is indeed true that
the whole Mystery might have been

discovered in 10 Lines. Therefore the ¹⁶³
Philosophers should have done so, or
they prove themselves curious or
Ignorant. And in fact, the true
Principles, with all that is necessary
to bring the Work to Perfection
are absolutely written in 10 Lines
in the literal sense; and all that is
written more than this is only an
Accompaniment, and serves as
a Preparation, and a Proof of
the Constancy, Science & Wisdom
necessary to discover these 10 Lines
and often 10 Words ranged in
a retrograde Progression, as
4. 3. 2. 1. according to the Mode

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of countries with the ancient
Egyptians.

If it is not admitted that
the Philosophers wrote on the literal
Sense; you are obliged in spite of
all your obstinate Reasoning, to
allow they have given a Multipli-
city of false Routes, which have
ruined and disgraced the great-
est Advocates for their Science
& Wisdom —

And if you persist in
saying with the Bulk of Mankind
they have made use of Emblems
Parables, & Metaphors, and have
concealed under a mystic Sense

This profound Veracum; besides
 referring You to the Book of Job;
 you contradict what many of them
 have said; that this Art and Science
 was within the Comprehension of
 every Man; and you contradict your
 self if you have only attained the
 Knowledge of the 3 Principles of One
 of the 3 Kingdoms; and in speaking
 of the Relation the 2^d Science has
 to the 1st. You must allow, that
 our Duty to God, to our Neighbours
 ourselves comprehend All the Law
 and the Prophecs; and upon these
 3 Points, the First of which is Nature

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of all the rest, all the Sublime Part
of Morality is founded; which, divers
times in a thousand several Modes,
forms as many Books of Instruct-
ion. All which refer to 3. and
finally to One.

Be assured that all you
see expressed in a figurative
Sense, is, & is not, the Work; and
if at the same time you pay no
Regard to these Sublime Figures, you
will never discover the Principles, or the
Digestion, otherwise called the Trifurcation
which leads to the Only Spirit of
the Universal Medicine

Intention

We cannot help owning

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that All the Philosophers have said
is but a Chain of Parables; but be
assured, at the same time, they only
meant to imitate Nature the Mother
of all Things; which however mys-
terious she seems, she is continually
unveiling herself in her
on many sides unveiled and visible
to us, & shewing herself visibly to us
The Great Hermes, in
his Command, where every Part
of Hermetic Philosophy is literally
written; speaks of the Creator, the
Creature, and of Universal Nature;
and accustomed as we are to perceive
the Truths of Religion, and the Opera-
tions of Nature we have followed

him gradually without losing a single
Word: & though he has said every thing
to make us Adepts yet we have
not comprehended him; because we
could not distinguish, between
the Moral & the Physical Sense of
his Writings, or what holds both
of One & the Other.

We must here remem-
ber you to be cautious, ^{and} ~~rather~~
~~you~~ ^{and} not teach your Children
the Alphabet of the Occult Sciences,
& consequently as they neither know
how to read, or even spell the
Language of our Secret Sciences,
they cannot understand the
Liberal Sense of it. Also, that in

Page

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reading the Philosophers, you do not
mistake their Alphabet: & be satisfied
their a is an a. for if you should
take their a for your b, you will
always pronounce b for a - and
be confounded.

To understand therefore
what the Universal Medicine is,
you must study what leads to it
as we have been guided by wise &
Sage Mentors, that may help compre-
hending that God is, and Men are;
for though these Truths are so inter-
esting; that we almost know them
by Instinct, & self Evidence; yet
from what we see, & know; we should

have hesitated in our Search after
them, if we had not been assisted
by Reason & Demonstration, as
we grew older

If Hermes, & all true
Philosophers, as Philo Cretus,
the Good Trevisan - Arnoldus de
Villa nova - Raymond Lully -
Cosmopolite or. Sordanius -
Roger Bacon, and out of all
Doubt Geber; and all the Alchemists
had not written liberally, several
of them would never have said
that All Men might make the
Work; for it would have required

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The Study of a Man's Life, only to
understand their Parables & Enigmas
supposing he had Abilities & Genius
to develop their Metaphors; and
that he had learned ^{to read} their Language
before he understood the Sense of it.
We mean the liberal Sense; for
you may read them without knowing
the Meaning of their Metaphors.
Don Perrotte, who has written upon
the Mythology of the Antients; &
several others having misunderstood
them, not being Adepts; and when
a Philosopher bids us comprehend
what he says; he means, we are

to presume, to speak literally;
but there are those, who love to
travel with Ignorance, to assist
them in finding the Truth.

It is said, All this is
to be taken for granted, because we
cannot expect any Information
from Ignorance; in this sense,
it is true; but we should be told at
the same time, what Degree of Igno-
rance is meant; for if Simple
Ignorance & proud Ignorance, which
last is the Mother of all Vices, are
confounded together; you put an
invincible Obstacle in the Way of
wise & prudent Simplicity to the

attaining the knowledge of 173
Nabab, who opens her Arms to him;
and the following will justify all the
Author says upon it

Curiosity, and the particu-
lar Scene of Divination, which was
his favorite Study, led him in
the Year 1759, to visit Dunkirk
where the Household Troops lay in
Garrison; & taking Lille in his Way
he was told there, that at half a
League from Bergues S. Winon, he
would find a Peasant of good
Repute, who was a Student in the
Philosophy of the Sages; and

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having found him; he was very
much surprised not only at his
superior Knowledge in his Science
but that he could not read, or even
know the Letters of the Alphabet;
being the Son of a common Husband
man who worked in the Fields
& who followed his Father's Business
and for the last Year & Half of
his life; his Wife & a son of 8 Years
old, regularly read to him in the
Evening, after the Work of the Day,
a Page and half of the Works of the
true Philalethes, of whom it is
necessary to observe, that for the

175th
No. 23. or 33, it is different. the
First No. 2.3. being the true Key of
~~Alphabetical~~ in the 6 Numbers.

1.6.4.5. 2.3. which it makes in the
natural Order of the Numbers. 1.2.

3.4.5.6 -

Soon after our Dear
Master. the Count de S. Germain
the true living Cabalist, and not
the Count de Weldon, who calls
himself Count de S. Germain, who is
certainly dead with the Reputation
of a good Chymist, but not an
Alchemist; in laying open the Enter
of the ~~Common~~ Palace of the King, gives

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as the No. 7; but instead of letting
 as stop there by continuing the
 Numbers 8. 9. 10. he perfectly fulfills
 the Title of his Work, The Entrance
 of the shut Pallace of the King
 laid open. ^{which is} by saying, I am going
 to open the ~~door~~ ^{Entrance} that leads to the
 Pallace; that you may know when
 you see it, that it really exists; but
 I shut the Door of the Pallace, or
 when amounts to the same, I do
 not leave you the Key when the
 King reposes, that you may your
 self persuade him to open it
 by your Merits; & in this manner
 our Master for 20 years past

had given Nothing in writing, ^{to my} but
by Word of Mouth only; upon this subject
though he asserts he has spoken
clearer than any other before him,
For the rest, All that can be expected
from a laborious Student is, to lay
the 1st & 2^d they upon the Table, &
to say enough upon it to prevent your
running into Errors, & prevent your
Loss of Time.

All who are acquainted
with the 3 Principles of One of the King:
doms of Nature, viz Θ - Δ & Ψ . for
as to the ρ a μ a ν is spoken of
elsewhere; agree they may be under-
stood by 3 common Words. And it is

as true that 4 scientific Words,
translated onto 4 common Words
give the Tetracteen or 8: which
composes the 7 leading Words; that
distinguish every Work, that treats
of God, Nature & Man; that is
written by our Philosophers.

Having these First Nos.
these are only 3 more to find;
which is the present Question;
and here we are arrived; and must
not go a Step farther than what
we really know; and can only
go on from the 3 Principles, with
a Word upon the Tribulation of
the Quaternary, which refers to
the P. N. A. having already &


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very fairly named the 3 Principles
of each Kingdom

Therefore all young Students
must understand, that without playing
the ~~game of~~ Philosophy, we have just handed
upon the first Ideas of Hermetic Science
and we say Young Students because
we have generally observed in those
of 25, 30, or 40 Years of Age, an
obstinate Pride, and extravagant
Ignorance. And if our Readers are
not of this Class, we will proceed, &
tell them, the 7 common Words,
as the True Adepts have informed
the Author, upon his Conversation
with them, - therefore, after the Example

of our Masters, we will proceed to speak
of the Creator, the Creation & the
Universe; and if such a Thing as
true Masonry had existed the B.S.
would have spoken plain, and the Secret
would only have been in the Operation.

As to these 7 Words, we
protest and swear on our Conscience
that if you read the Philosophers
who are known & particularly
Flammell, and all competent, what
we have said in this Work, with
what they have written, you will
not only have the True M.
which we have already given to you
by its true Name, but if you will
begin the Operation, you will be

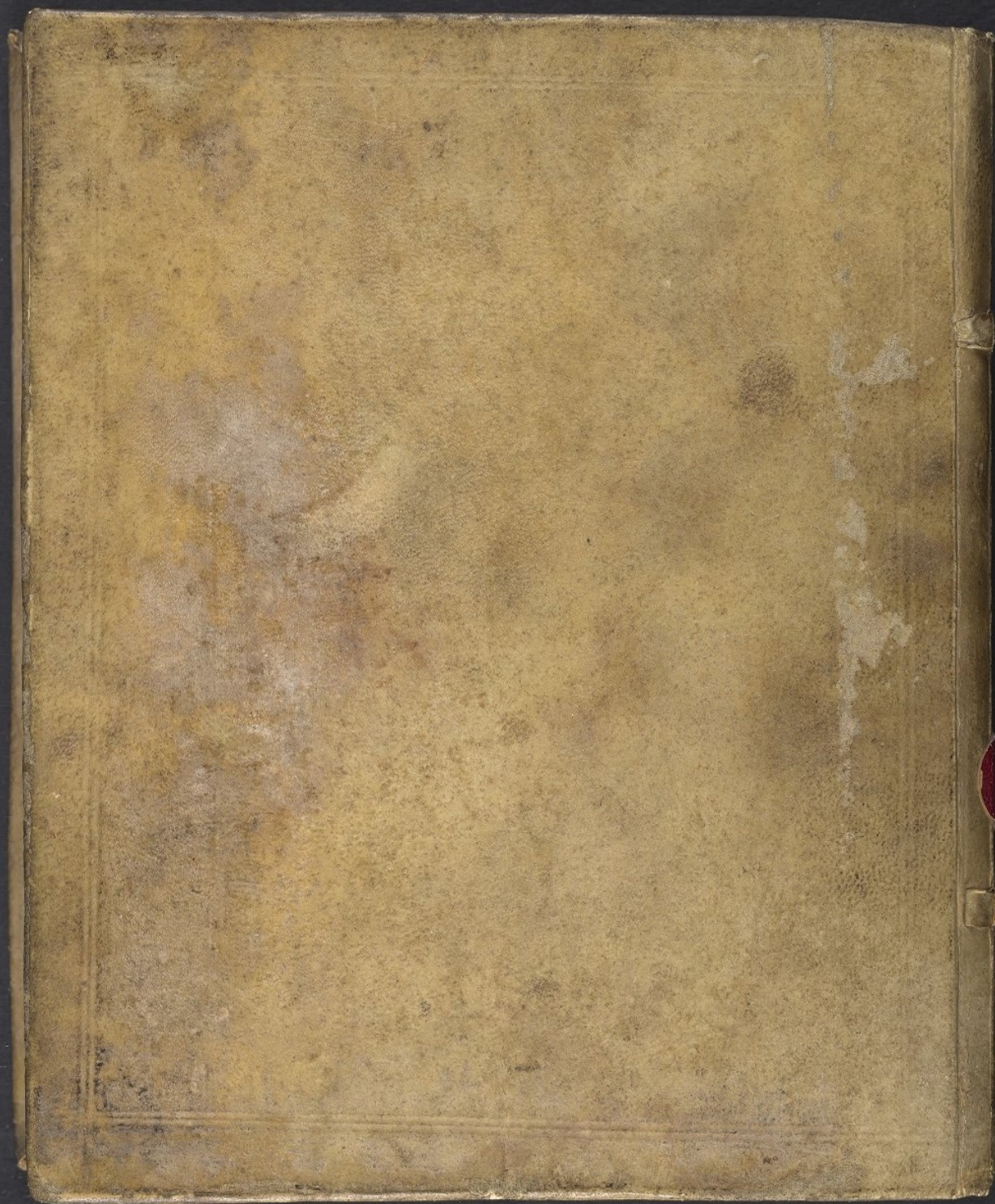
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sacrificed with Pleasure Ten times a
Day, and as often in the Night, in seeing
the Naked Truth, & you will cry out
with all your Heart? My God! I have
graciously & good art shown to thy
unworthy Servants!

 It is believed from what
Dupreong says, that Roger Bacon
is sophistical; Geber too abstracted;
Philabertes too subtle; but they
all resemble each other, and have but
3. 7. & 10 Words at most upon the
Subject: but if in reading them,
you endeavour to explain and sim-
plify them; you only make them
more complex; you lose sight of
the Subject, & only make them more

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ambiguous - and if you are totally ignorant of it, in any of the 3 Kingdoms you will form such fantastic Ideas of the Writings of the Philosophers, as either to think them very easy to comprehend, or to be totally unintelligible; And indeed whether you discover the true Principles or not in the Kingdom you apply to; you will still be embarrassed as to the Time, the Place, the Weight, the Duration; and above all in the Multiplication. These Difficulties however are to be got the better of, and every one may conceive as he finds best, the Operation to be true, easy, natural; And Years pass away, Money vanishes, and the Golden Pardon, which is the great Object of all False Students, never appears. Go to the 3^d Vol.

are totally
the 3 Kingdoms
to be seen
in a person
very easy
totally con:
d. whether
principles
you apply
benefit
the world
above all
these
not the best of
the world
enriched
and his, and
the greatest
appears
3. Vol.



Tarot

Vol:

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